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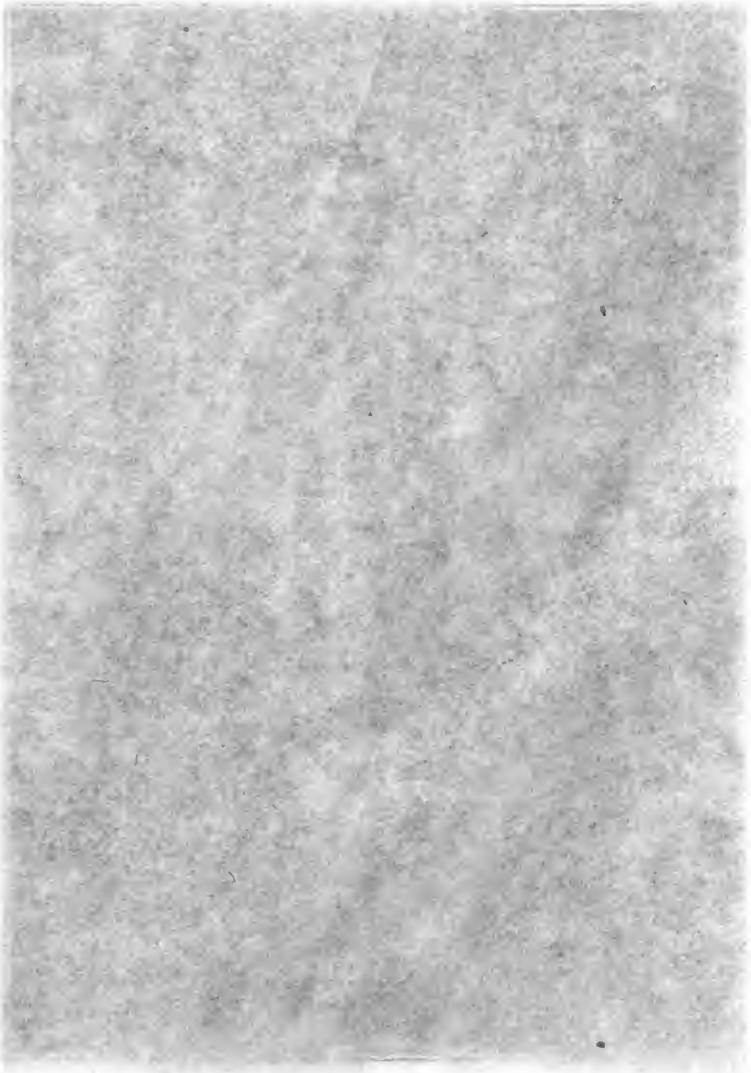
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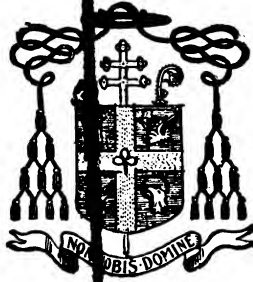
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The Church IN The Philippines.

SOME MISCONCEPTIONS DISPELLED.

By BRYAN J. CLINCH.

THAT there are Catholic churches and priests, and even bishops, in the Philippines is known, but the popular impression is that those priests are something quite different from Catholic priests in the rest of the world. Special correspondents have described the islands as overrun and plundered by a crowd of lazy and dissolute monks, who own most of the land and live in luxury on the tributes of their native tenants. Even some Catholics share, to a degree, these ideas. A friend of ours who served in Manila expressed surprise at the great number of priests there, not adverting to the fact that the great majority were fugitives, driven there by the events of the occupation in other parts of the country. We have heard others conclude, from the butcheries committed by savage mobs on priests and monks, that Catholic priests must be odious tyrants and hated by the population. They wholly forgot that similar massacres have been committed in the most civilized countries within the present age. The murder of Monseigneur Darboy and his priests by the Paris Commune was no evidence either of offence given by the victims or hatred of Catholicity by the French people at large. We believe the same to have been the case in the Philippines.

It has been subject to civilized laws and visited by European traders, travelers, and scientists during a longer period than the existence of any European settlement in this land of ours. Its actual condition can be ascertained as easily as that of India or Chili or Poland, if one only takes the pains to seek the same sources of information in the proper places. The impressions given by a flying visit to Manila by either soldiers or correspondents, ignorant for the most part of either Spanish or the native languages, are not such sources. The writer resided for some years in the house of a gentleman born and educated in Manila at the beginning of the last century. He is acquainted with at least one scientific explorer of the group who visited it forty years ago, and he has met and conversed freely with Spanish missionaries who had spent years there in different parts of the islands. From the knowledge thus gleaned, and from a study of the historical works published within the last ten years in Manila itself, and the official returns published before the insurrection of Aguinaldo, as well as from the records of the various Catholic religious orders available to any student, he has drawn the facts concerning the Church in the Philippines which he now offers to the reader. In this he has been materially aided by the Rev. Father Doherty, C. S. P., who accompanied General Merritt to Manila as a Catholic chaplain.

The character of the Spanish friars is a favorite theme for charges such as defamers are accustomed to make against the Catholic clergy of our own country, and equally devoid of truth. The worst of it is, that between the hostile feeling to everything Spanish which prevails so widely, and the want of knowledge of the island among ourselves, many Catholics have been disposed to give some credence to the wildest calumnies, unsupported by a shred of evidence and set afloat by men directly interested in the plunder of the church in the Philippines.

The New York *Herald* purported to give the authority of an unnamed Catholic priest for the following extraordinary statement :

"The peace treaty provides free exercise of religion in the island and a guarantee that the property which belongs to

the church shall not be taken from it. There is, however, a vast quantity of property, especially in the Philippines, which nominally belongs to the church, but to which there are many claimants. . . .

"If the islands are to be held by the United States, as is now almost certain, it is to be expected they will be placed under the hierarchy of the United States.

"The government will not look with favor on the proposition to allow the Spanish priests to *remain in power and office* in these islands. While they are cordially disliked by a large body of the natives, they are still very influential, and their presence there (though guaranteed by treaty) would be a constant menace to the interests of this country, and a hindrance to the work of Americanizing the islands,

"Two priests accompanied General Merritt when he sailed for the Philippines. One of them expressed himself in vigorous terms as to the character and habits of the Philippine priesthood. They are totally different from the priests of this country! The priests are almost all friars, being members of powerful religious organizations. As the organization never dies, they (*sic*) accumulate wealth very rapidly. In this case they have been assisted by the government, which gave the church vast wealth which had been left behind by the original owners, who fled to escape punishment by the rebels. These lands the church hold on a tentative title, and it is expected [by whom?] it will be compelled to surrender a large quantity of it either to the *government of the United States* or to the original owners."

If this statement came from any of the common run of "popery" lecturers it would only excite a smile of contempt. Though one of the two priests may have expressed himself in vigorous terms as to the methods of the Spanish in the Philippines, neither of them made the remarkable assertions credited to them in the context.* The vast property nominally belonging to the church needs some further definition before its non-existence can be affirmed, but the expectation that the

* This is on the authority of one of them personally, the Rev. Father Doherty.

islands will be placed under the hierarchy of the United States is grotesque in its ignorance of Catholic Church law and practice. The hierarchy of the Philippines has been organized on the common law of the Catholic Church for over three centuries, and will remain the same whatever the changes in government of the islands. The church does not submit its laws to the whims of politicians, be they Russian, German, or Anglo-Saxon. The hierarchy of Canada, of Malta, and of Ireland is not *under* the hierarchy of England, nor will the hierarchy of the Philippines be under the hierarchy of the United States, whether the two countries be joined politically or not.

As to the government of this country having anything to say as to who shall exercise the pastoral office among Catholics, the writer wholly forgets both the constitutional prohibition against establishing a State Religion, and the treaty obligation guaranteeing natives of Spain expressly their full personal rights in the islands. If a parish priest of Spanish birth, who has been regularly appointed by his bishop, has not the full right to retain his post, regardless of the favor or dislike of the administration at Washington, then indeed liberty of conscience must be a dead letter in this land of ours. As to their remaining in "power and office," an elementary acquaintance with the country would have taught that the priests of the Philippines for some years past have absolutely no official power beyond that of consulting membership in the parochial councils or juntas. The hatred to them supposed to be entertained by a large body of the natives may be true, but we would like some better authority for it when coupled with a groan over the influence they enjoy notwithstanding. That it is a menace to the interests of this country is hardly to be believed by any intelligent Catholic in America. That the majority of the Spanish missionary priests are friars is true, and also that religious organizations do not die; but neither warrants the conclusion that they are totally different from the priests in this country, or that orders invariably accumulate wealth very rapidly. There are Franciscans and Dominicans and Augustinians and Jesuits here as well as in the Philippines,

and if they are accumulating wealth very rapidly in consequence, their neighbors are not aware of the fact. The final statement of the remarkable means by which the religious organizations have been assisted by the government in the accumulation of wealth is very wide of the mark. If it means anything, it must imply that the Spanish authorities, when blockaded in Manila, confiscated the property of its own subjects opposed to the rebels and handed their lands over to the church at the moment when its priests were being massacred through the island. The hint that the United States government would grab this supposed property for itself, in defiance of treaty obligations, supposes that the administration has the morality of a buccaneer. We have dealt with this utterance at more length than it deserves in itself, because it shows an ignorance of the condition of the Philippines which may exist even in the minds of some American Catholics. We shall try to give a more accurate sketch.

The organization of the church in the Philippines is in essentials the same as in every other Catholic country. The Archbishop of Manila and four suffragan bishops have the same spiritual authority over the priests and people of their respective dioceses as the Archbishop of New York has over the priests and people of New York, or the Archbishop of Dublin over those of Dublin. The relations between the Philippine bishops and their clergy are, indeed, more strictly defined, but it is only because the general canon laws of the church are established there, which make parish priests irremovable unless for cause given and proved. The peculiarity in the Philippines is that the larger part, about three-fourths, of the regular parishes are entrusted by long-established law to various religious orders, Augustinians, Franciscans, Recollets, Dominicans, Benedictines, and Jesuits. Each order, as a corporation, has the right of presentation to certain parishes. On the death or removal of a priest in those parishes, the head of the order submits three names to the bishop or archbishop, who chooses one, and gives him canonical appointment if himself satisfied of his fitness. If not satisfied he may require other names to be submitted, but in

practice little difficulty is found in the selection. The Augustinian or Dominican priest in charge of a parish is subject to the bishop in everything relating to its administration and to his own conduct as a priest. He is not released from his vows as a religious, however, and may be removed at any time by the superiors of his order, besides being bound to the observance personally of its special rules. Such an administration of parishes is not peculiar to the Philippines. It is known in the United States, in England, the West Indies, and in other missionary countries. It is only that it is more extensive in the Philippines than elsewhere that gives a peculiar character to the church there.

To account for this predominance of religious, or friars, as the Spaniards term them, in the Philippines we must go back over three centuries. The Spanish kings of that day regarded as a duty the conversion of the savage races within their dominions. The Philippines, when Legaspi established the first European settlement in Zebu in 1564, were peopled by Malay races in about the same condition as the Hawaiians were when first visited by Cook. They had no central government nor towns, and they were engaged a good deal in piracy. Legaspi settled his first post, and afterwards Manila, without bloodshed, and in fact there has been little fighting in the whole history of the Philippines except with the Sulu and Bornean pirates on the south, or the English and Dutch rivals of Spain. Philip II applied to the Augustinians for some of their priests to instruct the natives in the Christian religion and the ways of settled life. Eighty years of experience in the American colonies recommended the choice of friars rather than secular priests for such a task, and the result has justified the selection. The Augustinians were followed by other orders, anxious to share in the work of conversion. When Manila had become a place of some importance it was made a diocese like any other part of Catholic Spain, but the friars continued to attend to the instruction of the wild natives. By orders from Rome, the districts converted were left under jurisdiction of the mission orders even when a hierarchy was established of four, now five, bishops. The last

vestiges of heathenism have long disappeared from most of the islands. A few Negritos and Igorotes in a condition like that of the Sioux of the Western prairies a generation ago are still found in Luzon. In Mindanao there is a large Mohammedan population, perhaps half a million. Through the rest of the group the whole population is Catholic, but the friars up to the present continue to furnish pastors to the descendants of their original converts.

Where sanctioned by the Holy See, as in the Philippines, there is nothing abnormal in such a condition of affairs. The majority of missionary countries in Africa, Polynesia, and the West Indies are to-day administered by religious orders or congregations, from which bodies both priests and bishops are drawn. A similar course was followed by the church in the conversion of Europe. Anglo-Saxon England is a well-known historical instance. The heathen Anglo-Saxon were converted to Christianity by the Benedictines and the Irish monks of Columbkille's order, and down to the revolt of Henry VIII. the monastic orders retained the right of providing pastors for a very large part of the parishes of England, and even bishops for several dioceses. It is worth remembering that in the whole Asiatic continent and its dependencies, at the present day, the Philippines are the only country which can be called Christian, though Christian influence has been supreme in a large part of it for nearly four centuries. There are three times as many Christians in the Philippines as in the whole of British India.

It does not detract in the least from the credit of the men who have built up this Christian population that the Catholic Filipinos are different in political institutions and material civilization from European or American Catholic nations. Christianity is a spiritual not a material force. It teaches men of every race their common destiny, and the laws of conduct towards God and man which will enable them to attain that destiny; but it does not attempt to mould them on any particular political or social lines. In earlier days a common faith did not make Catholic Frenchmen the same as Catholic Germans or Italians, in social life or national character. It does not make the Malays of the

Philippines Europeans to-day. They have much in common with their fellow-Christians of other lands, but they are still Asiatic in temperament and intelligence. Christianity united Jew and Greek and Roman in a common faith and common Christian morality, but it did not give the Jewish convert the artistic temperament of the Greek nor the political genius of the Roman; neither has it given the Filipinos the energy nor the political instincts of the Indo-European races. The latter may, or may not, come in the course of time, but their development is not the task set to preachers of the Gospel by the Church and its Divine Head.

ARE THE CHRISTIAN NATIVES THEN, A CIVILIZED NATION.

The question was put to a priest who had spent many years among them in active work, and who had been born and educated in the north of Spain. "Civilization is a very elastic word," was his first answer; but after a moment he added unhesitatingly, "Yes, I can say they are." He then described briefly the points on which he founded that opinion, which we shall give as he gave them, letting our readers draw their own conclusions:

The bulk of the population, about six millions, roughly estimated, is of the Malay race, divided into three nations. The largest is the Tagal, which occupies the greater part of Luzon, and numbers about three millions. The Visayas, who occupy the islands to the south, of which Panay, Zebu, Samar, Leyte, and Mindoro are the chief, are about two and a half millions, and the Pampangos between six and seven hundred thousands. Each division has a distinct language, but none ever had a common national government. Their social organization when the Spaniards first came to the Philippines was a number of small tribes under the rule of chiefs, mostly hereditary, but none of any extensive dominions. In becoming Christians their mode of government was little changed. The friars endeavored to group them into villages to a greater extent than they had been in their savage days, but the chiefs, under Spanish names of *capitan* or *gobernadorcillo*—little governor—continued to direct the common affairs of each pueblo. A Spanish governor in each island or province controlled the general administration, and the governor-

general at Manila was practically the absolute ruler of the whole group, subject, of course, to the laws of Spain and the will of its home government. The natives are nearly all farmers or fishermen, the first class owning their own lands, subject only to the taxes imposed by the general government. Having no political traditions and little intercourse with the outside world, they have for generations found sufficient occupation for their energies and thoughts in the quiet routine of daily life in a fertile country and under a tropical sun. The parish church has been the chief centre of their social life. They have gathered around for worship on Sundays and holy-days, they have come to it for baptism, for marriage, for burials and ever-recurring periods, and they neither know nor desire political assemblies, nor the contest of parties. The schooling of the children is provided for by at least one school for boys and one for girls in each pueblo, and if any of the pupils desire to follow higher studies there are colleges in the towns, and a university at Manila which receives whites and natives alike to its courses. Some time ago the university was credited with two thousand students preparing for the different professions, law, medicine, and the church. Lawyers and judges and doctors of pure Tagal or Visaya blood are found, though not numerous in proportion to the native population. There are also rich planters cultivating large estates by hired labor, but the great majority of Tagals, Visayas, and Pampangos are small farmers. The Spanish friar stated that the proportion of the natives that can read and write is larger than in many European countries, and includes the majority of both men and women. It may be added that slavery is wholly unknown and has never existed in the Philippines under Spanish rule.

The white population is very small, not exceeding fifty thousand, or one per cent of the whole, excluding the army. The half-breeds, or Mestizos, are several hundred thousand, but the majority among them are not of Spanish but Chinese origin. From the first settlement the Chinese element was conspicuous in the population of Manila, and to-day the Chinese half-breeds form the bulk of the population there and in the other trading towns.

The character of the Mestizos is different from that of the Malay country population. In business intelligence the Chinese can hold their own with the shrewdest traders of the white race, and they have transmitted their character to their Christian descendants in the Philippines. The Mestizos have besides, the advantage of acquaintance with a European language and schooling. The Chinese are also as a people fond of forming secret societies among themselves. This trait has been inherited by many of the Mestizos. As a body they are more intelligent and less moral than the Tagals or Visayas; much as town and country populations, even of the same race, differ the world over. They furnish the largest part of the native professional men and clergy, and nearly the whole of the politicians.

It is with this class, almost exclusively, that Americans or Europeans who visit Manila or other towns come in contact, and form their ideas of the Philippine natives.

What has been said will give a clearer idea of the natives as they are than general reflections about their advancement or backwardness in civilization. They are Asiatics, and have the general Asiatic characteristics of calmness of disposition, resignation and obedience to established authority, without any thought of changing the legislation under which they have been brought up. If leading orderly lives of regular labor, respecting the lives and property of those around them, and practising the observances of the church of the largest part of the civilized world, entitles them to be called civilized, they are so. If lack of modern machinery or ways of government debars them from that name, they are not civilized; but then the same might be said of the French habitans of Canada or the early settlers of most of the United States. It is needless to discuss the point further. One thing certain is, the Catholic Filipinos, Tagals, Visayas, and others, have been a rapidly growing population under the Spanish régime. The returns of 1896 gave an annual increase, by the surplusage of births over deaths, of about a hundred and sixty-five thousand in seven millions of population, or twenty-five per cent increase in ten years. In British India the increase by the last census was about ten per cent, in

England and Canada about twelve, and in most countries of Europe lower. In our own country the increase is almost the same as in the Philippines, though at least a third of it is due to immigration.

CONTRAST HAWAII WITH THE PHILIPPINES.

In order to understand the significance of these figures, it should be noted that nearly all the islands of the Pacific, inhabited a hundred years ago by races allied to the natives of the Philippines, have been almost depopulated since the appearance of European civilization. Hawaii, which received its introduction to civilization under the guidance of American ministers, as the Philippines received it from the much-maligned friars, is a striking example. When Messrs. Bingham and Thurston were entrusted with the destiny of the Hawaiian natives by the widow of Kamehameha I, their first care was to take a census of the people. It gave over a hundred and forty thousand. Sixty years of Protestant civilization and teaching had reduced the number to thirty-eight thousand, with only a couple of thousand American civilizers to take their place. In 1750 the population of the Philippines was given at nine hundred and four thousand, exclusive of infants under seven. In 1896 a detailed census gave the number at nearly seven millions, who had grown up under the instruction of the Spanish friars, and in the Catholic morality taught by them. The Protestant missionary colony in sixty years had, by its own statement, possessed itself of nearly all the land and wealth of Hawaii, and it ended its mission by rising in arms and seizing the government on that very plea. During the insurrection over four hundred friars in the Philippines were lying in prison in tropical jails, liable at any moment to the death which had already come to more than fifty at the hands of fierce mobs, for the sole reason that these friars were natives of Spain. Yet writers in the American press do not blush to talk of the greed and laziness and immorality of the Spanish friars, even as a Hawaiian missionary in Honolulu reviled the memory of the heroic Father Damien, and hinted at personal immorality as the reason of his death in the Molokai leper settlement.

To gather together a people of seven millions out of a few tribes of pirates and uncivilized barbarians, to instruct them in the doctrines of Christianity in their own tongues, and to furnish them regularly with all the sacraments and rites which form an essential part of the life of every Catholic, is not the work of laziness, and that work has been done by the friars of the Philippines without peradventure. To pass life in almost solitary work in a tropical climate among men of a foreign race, without family, without personal property, and without the choice of even his own field of work, is not a prospect to attract idle or dissolute or greedy men. Yet such is the prospect for every member of a religious order who devotes himself to work in the Philippines. Nothing is easier for unscrupulous men than to throw out reckless charges of immorality, and few things are harder to refute when neither names nor dates are given. But why, it may be asked, should Catholic men, believing the doctrines of the church, deliberately bind themselves by solemn vow to life-long chastity, simply to gratify immoral tendencies, The records of the Philippines do not warrant the charge.

In every country the number of Christian marriages annually solemnized is regarded as a fair, if not absolutely sure, test of the general morality. It is a stronger test in Catholic countries, where divorce is unknown. General poverty and general immorality are accepted as the natural causes of a small proportion of marriages among any population. Applying this test to the Philippines, it would appear that the morality of its people bears comparison with any other land. In 1896 the official statements of the various countries showed that in the English colonies of New Zealand there was one marriage to every hundred and forty-two individuals; in New South Wales, one to every hundred and forty; in Scotland, one to every hundred and thirty-five; in France, one to every hundred and thirty-three; in Prussia and England, one to each hundred and twenty-five; and, in the Philippines, in the districts served by the friars, one to every hundred and twenty persons. Incidentally, this statement, taken directly from the parish church registries, which are scrupulously kept in every parish under

charge of the friars, disposes effectually of the common accusation that the natives are kept from marrying by the exorbitant fees required by the Spanish priests. By the ordinary church law of the Philippines, as of other Catholic countries, the priests are bound to bless all lawful marriages without fee, if the applicants are too poor to pay one. In other cases, a very moderate "right of the stole" is prescribed by the common law of each diocese.

The "swarms of lazy friars" that form a picturesque if rather unkindly feature of so many pen pictures of the Philippines are even more mythical than the exorbitant fees collected by them. We have already mentioned the reason why so many were found during the insurrection in Manila, but the official records of both the religious orders and the government, published long before Dewey entered Manila Bay, show that in no Catholic country is the number of priests so small, compared with the population, as in the Philippines. The priests are fewer than in almost any diocese in the United States compared with its Catholic population. In 1896 the whole clergy of the islands only numbered nineteen hundred and eighty-eight priests between all the orders and the seculars combined. The secular clergy amounted to seven hundred and seventy-three, of whom about one half were of the native races. These had charge of a population of over eleven hundred thousand. The archdiocese of New York had five hundred and ninety-seven priests for less than a million of Catholics, St. Louis three hundred and eighty-eight for two hundred and twelve thousand, and Chicago four hundred and fifty-nine for over half a million. The secular priests of the Philippines are almost exactly in the same proportion to the population as are the priests in Chicago, which certainly is not the happy hunting ground of swarms of idle clergymen.

The argument is far stronger in the case of the "friars." The whole number in the Philippines, Carolines, and Ladrões was only twelve hundred and fifteen, including Jesuit and Dominican professors in the colleges, those in charge of the Manila observatory, and the missionaries among the Mohammedans of

Mindanao and the heathens of the Carolines. The latter occupied a hundred and five of the hundred and sixty-seven Jesuits, the other sixty-two being in Manila in the usual scholastic work of their order. Two hundred and thirty-three Dominicans supplied the religious needs of three-quarters of a million of Catholics. That the task was not a nominal one is shown by the registration during the year of forty-one thousand baptisms, eight thousand marriages, and twenty-nine thousand interments with the funeral rites of the church. The Jesuits and Benedictines, besides their literary work, attended to the parish needs of nearly two hundred thousand Christians.

The Franciscans, properly so-called, had two hundred and forty priests in the Philippines, and this two hundred and forty attended to a population of over eleven hundred thousand. The Recollets had three hundred and twenty-one priests for a million and a quarter of Catholics. The task of the Augustinians was the greatest of all. Three hundred and twenty-seven priests, including the superiors and the general administrative force in Manila, attended to the religious wants of two million three hundred and forty-five thousand Catholics. In the year they baptized a hundred and fifteen thousand children, buried with due rites fifty-one thousand Catholics, and blessed sixteen thousand seven hundred marriages. Add to this the celebration of Mass and other public church offices for over two million Catholics, the preaching, teaching, and hearing of confessions required by them, and all the other details of the life of a Catholic parish priest, and let any discerning man say whether it was a work that left any chance for lazy self-indulgence.

The wealth of the friars is another favorite theme for our press-men. It is commonly asserted that the orders own as much of the land of the Philippines as the New England missionaries have acquired in Hawaii. The actual facts are, that the only property owned by the orders are a few estates devoted to the support of hospitals and colleges. In the missions the buildings of the church and presbytery, with a garden attached, are the sole landed property held by the clergy. Their support was provided for by a salary paid by government in the

same way as in most European Catholic countries. The usual amount was five hundred dollars a year in silver, though in some large parishes eight hundred dollars were allowed. Unless a pueblo or parish had more than ten thousand people, the salary for only one priest was allowed it by the treasury. The friars in many cases employed assistant priests, generally natives, to help in the administration of large parishes; but the support and salary of these assistants had to come from the one salary, or private charity. As the friars are bound by their vows to accumulate no private property, any annual savings they might make were handed over to the superiors for the common needs. The revenue would not permit the accumulation of the fortune of a Vanderbilt or an Astor, even if an order never enforced the vow of poverty. Allowing the highest rate of salaries to each Augustinian employed on the missions, he would receive an annual revenue of ten cents a head from the people entrusted to his charge. The taxes, it must be remembered, were not collected by the friars. They were raised by the native "capitan" who transmitted them to the Spanish provincial governor, who in turn forwarded them to Manila. The total amount paid to all the missionaries for the religious service of nearly six millions of Catholics was much under a million dollars in silver annually. We think the Episcopal Trinity Church of New York could nearly equal that figure, and Trinity certainly has not the spiritual care of one per cent of the number ministered to by the Spanish religious in the Philippines.

As to the disposition of the natives of the country towards their pastors, we were assured by all the exiled Augustinians who passed through San Francisco that it was one of sincere attachment. Two of them, when arrested by the revolutionary emissaries in their residences, had been delivered by their parishioners, and another assured us that in nine different pueblos he had witnessed the general grief of nearly the whole population on the arrest of their spiritual guides. As he told the story, the arrest and murder of so many priests (there were over fifty put to death and more than four hundred held captive) was the work of small revolutionary parties, backed by the power of the

revolutionary government set up by the Manila Mestizos. In a way the course of events was not unlike that of the early days of the French Revolution under Jacobin rule. The capital dominated the provinces more by fear than sympathy. The Philippine country folk are wholly unused to arms or violence. A missionary assured us that before the revolution the number of murders committed in the island of Panay, with a population of over half a million, hardly averaged one in the year. In Manila, among the Chinese Mestizos, it was worse, but even there the amount of public crimes was much less than in most American cities. It is easy to understand how among such a population a few armed bands, claiming to be backed by the army of Aguinaldo and the American fleet, were able to pillage and slay at will. In many cases the jails were emptied and the released convicts, maddened with drink, atrociously maltreated and murdered priests and religious; but these were not the acts of the population at large. It might be asserted with as much justice that the French Catholic people sympathized with the murders of the Commune, or that the latter showed the grinding tyranny of the murdered archbishop and his priests.

One thing appears clear, and that is that the expulsion of the Spanish friars would convulse the whole social system of the Philippines to an unknown degree. Religion is intimately connected with the life of the natives, and for nearly six millions the friars are the only teachers and guides. The Philippine languages—the only ones in use—are practically unknown outside, and it would take generations to train up an adequate supply of priests from the native populations, even were vocations numerous enough among them. Spaniards or not, the friars cannot be dispensed with unless the Philippines are to risk the fate of San Domingo during the last century, and their population be thrown back into barbarism. Let us quote the editor of the *Catholic World Magazine*.

"In regard to the alleged immoralities of the friars, we have a personal statement from the Superior-General of one of the religious orders in the Philippines, that during his term of office, which has extended over a number of years, not one case of any grave breach of discipline has been reported to him, and this would have been the case had any occurred. As may be supposed, the same high standards of conduct prevail in the Philippines as prevail among the more highly civilized nations."



GENERAL JAMES F. SMITH.

One of the founders of the Young Men's Institute. Formerly Governor of the Island of Negros; one of the Justices of the Supreme Court of the Philippines; accompanied Gov. W. H. Taft as representative of the United States Government to the Vatican; appointed Superintendent of Public Instruction in the City of Manila, by President Roosevelt.

first American Archbishop of Manila.



THE MOST REV. JEREMIAH HARTY, THE FIRST AMERICAN ARCHBISHOP OF MANILA.

THE appointment of Rev. Jeremiah Harty as Archbishop of Manila is in accordance with the policy of the authorities in Rome for reorganizing the sees in the Philippines, and appointing American bishops over them.

Father Harty was born in St. Louis, Mo., in 1853. He received his education at the St. Louis university, graduating in 1872. Afterward he took the theological course at St. Vincent's College, Cape Girardan, Mo. He was ordained at St. John's Church 1878 by Bishop Patrick J. Ryan, afterward Archbishop of Philadelphia, and was appointed assistant pastor of St. Bridget's parish, which position he held until 1888. Archbishop Harty's suffragans will be Bishops Rooker, Dougherty and Hendrick, all Americans.

Religious and Educational Conditions in the Philippines.

THE ACHIEVEMENTS OF THE RELIGIOUS ORDERS AND THE WORK OF THE AMERICAN TEACHER.

It is a striking fact that the colonists from every country maintain a higher level of education than the people from whom they spring. That this has been true of the English colonists has long been a commonplace; that it is equally true of the Spanish colonists deserves equal recognition. The Spanish-American republics, despite their enormous Indian population—often a majority of the whole—have, as a rule, as good school systems and as little illiteracy as Spain itself; and even in the Philippines, where the population is almost exclusively Malay, the ability to read is more general than in many of the provinces of Spain.

The truth of this generalization was impressed upon the visitor at the Pan-American Exposition at Buffalo, N. Y., who took the trouble to examine the educational exhibits. That made by the Chilians in particular would seem to indicate that in the line of manual training at least the "Yankees of South America" are in advance of their fellows at the North; and the exhibit sent in from the Philippines, incomplete as it was, seemed to substantiate Blumentritt's somewhat favorable comparison between the popular culture in these islands and that in Spain.

In the Agricultural Building the Philippine exhibit did not create this favorable impression. The implements exhibited were so primitive that, did we not recall the hand-plows shown among the relics of our Puritan ancestors, we might think that the people using them were but a few stages above barbarism.

But in all such collections the desire for the peculiar and picturesque is likely to get the better of the desire for the fairly representative. In the educational exhibit, on the contrary, that which was striking both in the pictures of the buildings and in the photographs and work of the scholars was the similarity of the civilization shown to that of our own people. Soon after the writer saw this exhibit, a friend told him of a conversation he had had with a cultivated woman in Switzerland who expressed her surprise that his wife was not at all "red." Another friend of mine had had an experience almost identical in Germany. His hostess had thought that an American was at least part Indian. It occurred to me that these misconceptions of America were not much more grotesque than certain prevalent American misconceptions of the Philippines. There are relatively fewer Negritos in the Philippines than Indians in America, and the entire pagan and Mohammedan population there is hardly one-seventh of the whole people. The remainder have been Christians for generations, and while the public provision for education has been slight—only one school for each five thousand people—the popular desire for education has made the most of the meager facilities.

The most complete part of the educational exhibit was that of the public schools of Manila. Here there were photographs of all the forty-odd school buildings now in use. Nearly half of them, I was glad to see, were for girls. There were also many photographs of scholars and a few of teachers—both American and Filipino. The former, I am informed, constitute barely one-quarter of the eighty-odd now employed. Five hundred additional American teachers have been sent to the Philippines, and Superintendent Atkinson is reported to desire a thousand more. But all of these are doubtless for portions of the islands where there are now no Americans. It is not probable that the proportion of American teachers in Manila will ever be increased, for the salaries paid them, I was told, range from \$1,050 to \$1,200 a year for ordinary teaching work. In other words, the mere salary of the teachers exceeds two months' income for all of the families represented in the schools. No people could

afford a large force of public-school teachers paid at such a rate as this, and the American people, as well as the Philippine people, would protest against the imposition of an extravagant "carpet-bag" school system. The salaries paid to the native teachers are usually less than \$25 (Mexican) a month.

But it is the work done in English which deserves the most attention. This apparently is the branch which receives the most attention; even arithmetic is already in some instances taught in our language. As educated Filipinos must already learn the Spanish language in addition to their own, the acquirement of a third tongue might be thought a good deal of an undertaking, but apparently the children are mastering it with extraordinary success. The spelling was always good, and while there were some confused idioms as well as some confused thought, the precision with which English words were used was unusually remarkable. Here for example, is the English version of a letter to the teacher, which the pupils at the public school at Apatel, Luzon, were asked to write in Pampango, Spanish, and English :

My dear Teacher :

I take much pleasure in the study of the English language, but it is a thing very difficult for the Filipino's young men. Do you know your language has many rules, and notwithstanding most of these are not conformed by motive of the exceptions; and besides the pronunciation is very curious. Sometimes I think the inventor of the English language was a comedian.

In the teacher's note to the collection of letters from which the above was taken, it is stated that the ages of the children writing them varied from six to thirteen years, and that "no one of them had had more than two months' connected teaching" in English, or any help whatever from the teachers in preparing the papers forwarded. Such statements as this are well-nigh incredible, but the many compositions forwarded from various points seem to demonstrate that the Filipino children have a remarkable talent for acquiring a foreign language.

Such work as this, while to the credit of the schools which the Americans are supporting in the islands, is also to the credit of

the previous schooling which the Filipino pupils had obtained under the Spanish government, and often from Spanish priests. Since the outbreak of the war with Spain so much has been said in denunciation of Spanish rule, both civil and clerical, that we are in danger of forgetting that there are Spaniards and Spaniards quite as much as Americans and Americans. It was the unselfish work done for the Filipinos by the Spanish missionaries which constituted the basis for the power gathered by the Church, and it was the work of the Church which led the people to accept the sovereignty of the Spanish government. It is true that the successors of those who acquired power through their services to the Filipino people often used this power for their own aggrandizement and for the oppression of the people. But in yielding to this temptation they simply manifested the common weakness of human nature. While on the train returning from Buffalo, the writer happened to be reading Woodbury Lowery's excellent work on "The Spanish Settlements in the United States," and he was repeatedly struck by the high aims not only avowed by the Spanish Government but actually cherished by the Spanish priests who took part in the conquest of America. Of the latter the historian says: "Those who came to the new fields were a devoted, self-sacrificing, patient, and energetic body of men, whose confidence in their divine mission was such that no hardship or danger could appall them, and no obstacle, however insurmountable it might seem, give them pause. . . . Shod only in sandals made of the fiber of the maguey, their sackcloth gowns scant and worn, they undertook long journeys, sleeping upon rush mats, their pillow a log or handful of dry grasses. . . . While the discipline which they practice may to-day provoke the smile of a less austere generation, it cannot but awaken admiration and respect for their force of character, their singleness of purpose, their heroic endurance, and their unfaltering faith." It was priests such as these who by their self-sacrifice won the love of the natives both in America and in the Philippines, and so built up the power of the Spanish Church and State. Have we teachers animated by nobler motives or ready to make greater sacrifices?

C. B. S.

A Catholic People

Their

Country and their Customs.

PORTO RICO AND THE PORTORICANS.

By MARK W. HARRINGTON.

THE sunny seas that lie between our ports and those of Porto Rico are much more peaceful than the stormy ocean which lies between America and the Old World. The writer's voyage took him, just before the transfer from Spanish to American hands, to the southern port of Ponce, a busy, open roadstead, one of the poorest, though, perhaps, the busiest, of the island. The town is thoroughly tropical in appearance, with low, open houses, abundance of gardens, and moist, shaded streets. The capital, San Juan, next in size to Ponce and on the other side of the island, has distinctly the appearance of a south-European city, with high walls, and buildings tall and compact. Indeed, the appearance is almost Syrian, for the roofs rise tier above tier and are flat and much used by the inhabitants. The distance between the two principal towns by the fine military road is about eighty miles, and this distance we travelled a few days later by carriage in sixteen hours. The ride was a most charming one, and left the impression of both the picturesqueness of nature and the gentleness of humankind which a journey through Japan would give twenty years ago. But this is not so much a journal of a six months' residence in Porto Rico as it is a summary view of the island and its inhabitants, taken from personal observation and experience; with reference to giving some idea of the character of the island as a territory of the United States, and of the Portoricans as citizens.

This island is now American and it must remain American for ever, and its history will make the first effective test of the

capacity of the United States to absorb other states or races without harm to itself and with benefit to the state absorbed. The experiment has been tried several times already, but the territories absorbed heretofore have in no case carried a heavy population, while Porto Rico is the most densely populated rural area in the two Americas, and one of the densest in the world. Over an area of forty miles or so in breadth by about one hundred in length there are distributed nearly a million people, generally in the rural districts, never in towns of more than forty thousand people, giving a density of about two hundred and twenty-five to the square mile. This very dense population, consisting of Spanish, Indians, and Negroes—descendants respectively of the invaders, aborigines, and slaves—are now to be made good citizens of the United States, for under no other condition can we hold them.

The island itself offers a splendid opportunity for high prosperity for a people as bright, expansive, and genial as are the Portoricans of the present day. The West Indies are the higher parts, exposed above water, of a submerged mountain range, forked toward the west, and extensively volcanic in character except precisely in Porto Rico, where the fork begins. This island has the deepest known waters of the Atlantic just to the north, and very deep waters for the Caribbean to the south. It is an enormous mountain, massive in character, entirely under water except for the uppermost fifteen hundred feet or so, with an expanded, flattened top, which has been cut down to near sea-level by innumerable streams, leaving the surface in small table-lands and ridges, separated from each other by narrow, deep valleys, and from the sea by relatively small alluvial plains. This complex of hills and low mountains is freshened and kept wholesome by the perpetual eastern trade-wind and is bathed by abundant rains, except in certain sheltered areas lying to the windward of the elevations, where the rains are scanty, and may from time to time cease for a year or more.

Within this area, smaller than any State of the Union except Rhode Island, and Delaware, there is every possible variation of tropical climate from very wet to very dry, and from sea-level to

an elevation of three thousand feet or more. The climate is as favorable a one as the tropics afford, for the island lies just within the tropic, and being at the outermost bend or knee of the chain of the West Indies, it offers free and uninterrupted access to the refreshing trade-wind; but it has the serious drawbacks of a tropical climate; always unfavorable for people from the temperate zone, and especially unfavorable, as history shows, to the great race called Anglo-Saxon, to which Americans generally belong. It has no endemic yellow fever, but it has serious malarias of its own, and the much-feared fever of the West Indies may on favorable opportunity gain a foothold there when it rages as a serious plague, extending its ravages to the highest and most temperate parts of the island. White frost is a sharp and summary cure for yellow fever, but this elegant form of crystallized dew never occurs on this great island, so mild are its lowest temperatures. The winters are almost perfection in climate, though a little dry, for the winter is the principal dry season of the island; but the summers are hot and enervating, and the heats in the more arid southern and western slopes in summer can probably not be surpassed in the United States except in the terrible Mojave desert in Southern California. The endemic diseases of the island are numerous, but not especially serious. The chief disease for the immigrant is the relaxation and enervation caused by the continued hot weather of summer, when the night temperatures under cover may not for weeks together fall five degrees below those of the day in the shade, nor lower than eighty degrees on the Fahrenheit scale. This uninterrupted high temperature tends to moral disease in indolence and self-indulgence, and to physical disease in disorders of the excretory organs, or the liver and the kidneys, and to the lowering of the nervous tone until the resident becomes very delicate and easily rendered ill by things which in the tonic temperate zone would not affect him. A slight indiscretion in food, drink, or exposure, entirely without significance in higher latitudes, may cause illness in the tropics, occasioning an access of catarrh or attack of pneumonia, or a general form of low fever attributed to malaria.

The island is perpetually clothed with vivid green, and is the truest emerald isle that the United States possesses. Rocks are rarely visible, for a rich and luxuriant vegetation covers the face of nature and the frequent washings by the rains keeps the green fresh and bright. The ancient wild nature has perhaps completely disappeared, for the island has been densely populated for at least four hundred years, and probably longer by some centuries. The largest wild quadruped which I saw in my six months of residence there was a ground squirrel. Reports of larger animals, as wild rabbits and hogs, are sometimes made, but they probably refer simply to refugees from civilization. One would think that the magnificent cattle of Spanish breeds or the small ponies of native race would sometimes take the same course to escape the cruelties of their masters, for they are treated with greater lack of consideration than are our own beasts of burden in the great North, in that they are driven almost to collapse, and prodded with iron goads until the surface of the haunches is a mass of abscesses; but as a matter of fact no wild cattle or horses are reported.

Nor is there room for bands of wild creatures of any size, for the island's surface has been cultivated to the last cultivatable inch over and over again, and genuine wild tracts of any magnitude are unknown. Even the steep slopes are often cultivated, and men are seen hoeing where the plough could not run, and where a loosened rock rolls down the declivity hundreds of feet, and the hoeing goes on at the level of the head. In the roughest regions one comes unexpectedly on houses and huts perched in every nook and at spots apparently inaccessible, and the places which at a distance appear to be virgin forest are found on near approach to be ploughed fields relapsed, with perhaps the marks of the furrows still under the trees, or to be in actual high cultivation, for several of the crops in Porto Rico, as coffee and cacao, are grown under the shade of forest trees. There are no dangerous land animals in the country greater than a large spider or a small scorpion.

It is a garden spot for the cultivator who understands tropical agriculture. The soil is not of superior quality, but the sunshine

and the frequent brief showers would bring crops on the most barren soil with slight care. Though there are several wet and dry seasons through the year, some of which are more favorable than others, each for its own crop, there is no time or season when a crop cannot be planted or harvested. There are few if any crops that have but one harvest a year, most have two, some three, four, or even more, and there is a series of *cuarentanas*, or forty-day crops, which can be harvested at short intervals throughout the year. By the methods of the market-gardener most products could be made to give a continuous crop from one end of the year to the other. The islands could be made, with very small effort, the market-garden for the cities of the great North, for there lie between San Juan and New York only five days of ocean travel, and to Baltimore or Wilmington, North Carolina, only four, and during this transit the products remain undisturbed in the steamer's hold, where cold storage or other arts of conservation can be easily applied. The whole series of tropical and sub-tropical products could thus be delivered at northern ports at any season of the year, and in a condition almost as fresh as in the markets of Porto Rico.

The cheapest contribution which Porto Rico could make to the food of our poor in the great cities of the North is its tubers and other root crops. The whole series of underground crops, as potatoes, yams, batatas, and many others not less important but unfamiliar, with names often of Indian origin and changing from district to district, are produced there in the greatest abundance and at a cost so insignificant as to be fairly incredible. A cent could feed a man a day on these not-to-be despised sources of nourishment, as they are sold in the markets of the island. The cost would be enhanced in New York, but even there it would probably cost not a third what the cheapest day's nourishment now costs. This is the opportunity God gives us to alleviate the poverty of our great Northern cities, and to contribute greatly to a wholesome prosperity in our new possession.

The chief exports from this island are sugar, coffee, and tobacco, and the United States is the chief customer, as heavy

import duties have been imposed, cutting off the former large Spanish trade. Nor is the trade with the United States improved or favored; for, though Porto Rico is now our own, the bar of our import duties is still up for her, and she has not yet been admitted to the unrestricted trade with us on which she counted to gain some prosperity when she gave herself into our hands. Cut off from the old commerce and not yet admitted to the new, she is in far worse commercial condition than before, and her whole series of industries suffers, but chiefly the staples. Tobacco suffers less because of almost universal local consumption which gives it a large market at home, but the sugar and coffee industries, not very profitable there at the best, are now threatened with bankruptcy and ruin.

Spain has never been much given to publishing information about her colonial possessions, nor have the Spanish publications, such as they were, been known to the makers of the ordinary text-books and encyclopædies in English. The result is that Porto Rico and the Porto Ricans were almost unknown to Americans until the war, and are still little known except to those who have lived among them. They have developed a certain line of cultivation of their own, strikingly Spanish and Catholic in character, yet possessing some native features of its own, with its own authors, artists, and traditions. Its literature is small but characteristic, and its own local development of the arts and sciences is very creditable. It is in all these respects distinctly better off than Cuba or the other Great Antilles, of which it is the smallest.

The Spanish element now, in small part of Peninsular birth, is largely of Andalusian origin and has the same bright, genial, expansive, staccato character. They are most hospitable and courteous, religious to a degree among the women, but gay and fond of much speech and bright colors, generally swarthy in complexion, rather small in stature, and not possessing overmuch of the thriftiness which is a special trait of the Spanish and their neighbors. They are clannish to a degree, but their fealty is now transferred from the Peninsulars to the Americans,

and they are proud of their new great *Metropoli*. They are highly musical, and I have heard as brilliant instrumentation in a Portorican home in a small native town as I have ever heard elsewhere off the stage. They are of the artistic temperament, and are cultured to the highest point of civilization. With them is a considerable number of Frenchmen, generally occupied with the production of coffee, and a much smaller number of Germans and other Europeans, usually devoted to commercial pursuits.

These people are in the towns and in the better country places, and are the leading class of the population. They are true Portoricans, and love to call themselves Borinqueños, from the aboriginal name, Borinquen—of the island. They form the overwhelmingly leading political factor, though there are two other races represented in great numbers. The one of most interest is the *Indio*, or that of the descendants of the inhabitants found on the island at its discovery and settlement. They form the great mass of the country laborers over the island, especially in the centre and the northeastern section. They have much of the serious appearance of the North American Indian, with his high cheek bones, but their color is less red and more swarthy. They are inclined to keep to themselves and especially not to mingle with the blacks, but with the Spanish they have mingled freely. Tradition gives them the right to the soil, and they are said to still observe certain clannish and fraternal rites inherited from their ancestors. They know little of education and are generally mere day laborers. The Africans or descendants of slaves imported chiefly from the Guinea coast are very numerous and are multiplying rapidly—probably more rapidly than the other classes; and they mix freely with all. They are often very bright, ambitious, and self-educating. They form the poorest and most indigent class on the island, but they are coming ahead both in numbers and in education and with them the American government will have much to do, for they have very generally the idea that the blacks have not been well treated in the States. An element of interest to the new-comer, though of little political importance, is the considerable number of blacks from the British West

Indies who are found in the coast towns, where they are likely to become the servants of Americans, both because they speak English and because they are very serious and honest, though, not always particularly moral.

The social conditions of the people are not good in many cases. The poorer classes live in dark and unwholesome quarters in the towns, and even in the country they contrive to give a certain unwholesomeness to their huts by crowding, dirt, and absence of windows. Wages are very low and the facilities for education are much less satisfactory than appear on paper. The school-houses are ill-contrived and are not large enough to give school facilities to one-quarter of the children of school age. The system is supported by the state; but with abundant guarantees of perfection in the law, which is one of the most elaborate school laws in existence, the operation is so imperfect that the great public, the unknown majority, is almost entirely dissatisfied with it. Under this system they often do not want to be educated; for the law requires pupils to either pay for tuition, which they cannot afford, or to get from an alcalde, or judge, a certificate of poverty, a thing disagreeable in itself and causing, as is currently believed, the pupil who brings it to be neglected and subjected to indignities.

The experiments of the Spanish in governing the island had brought it to a high degree of prosperity when American ideals intervened and a spirit of unrest took possession of it. This caused an early attempt at Americanization, which was summarily extinguished by the Spanish by several executions on a field near San Juan, pointed out yet to Americans, though the event took place over half a century ago. When Cuba revolted Porto Rico remained loyal because she had to, not because she wanted to. This burdened her with expenditures for a considerable body of soldiers and sailors, mostly from the Peninsula, and this burden fairly made her writhe until she paid upwards of half her taxation for her own servitude. Then she insisted on autonomy, when her burden became greater, because she then had to support an army of her own official selection and lost not the Spanish army.



The story of Father Damien the Apostle of the lepers, in the Hawaiian Islands, is familiar to all readers in all languages, and illustrates the missionary spirit of the Catholic Church in all ages, and in all lands.

Catholicity in the Hawaiian Islands.



FIRST CATHOLIC CHAPEL IN THE HAWAIIAN ISLANDS,—BUILT BY FATHER BACHELOT: Who, in 1826, was made Apostolic Prefect of the Islands.



HAWAIIAN ISLANDS,—FATHER DAMIEN'S GRAVE.

In the island of Molokai, where, cut off from civilization, he labored for years among "the stumps and butts of humanity," lie the remains of the world-renowned apostle of the lepers, Father Damien.

Catholicity in Hawaiian Islands.



HAWAIIAN ISLANDS,—A GROUP OF MISSION FATHERS.



HAWAIIAN ISLANDS,—GROUP OF BROTHERS OF MARY, ST. LOUIS COLLEGE,

Catholicity in the Hawaiian Islands.

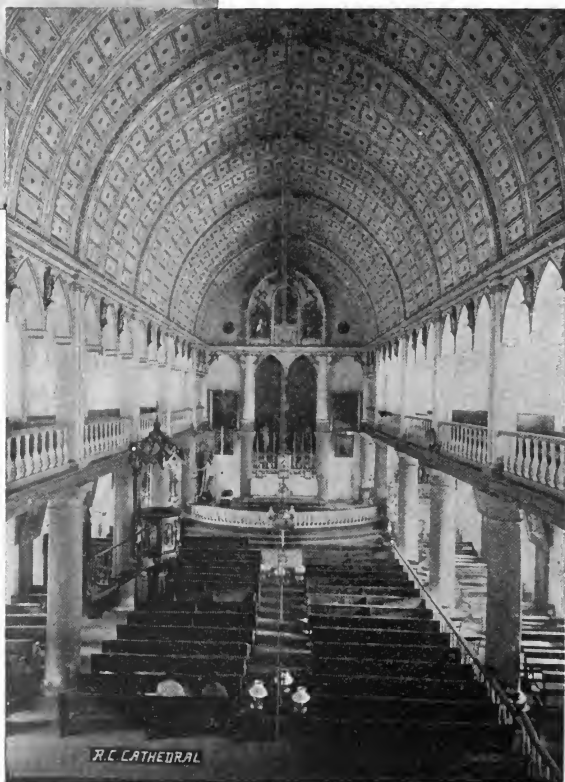


RIGHT REV. GULSTAN F. ROPERT.
Vicar-Apostolic of the Hawaiian
Islands.

Bishop Ropert built a college, founded parochial schools, introduced religious of both sexes, and left after him a growing Catholic community of over thirty-three thousand souls. Bishop Ropert was a native of Brittany, France, where he was born in 1840. He was consecrated Bishop in 1892.



The Rt. Rev. Bishop Ropert was one of the most zealous and successful of modern missionaries. For thirty-six years he labored in the service of religion in the Hawaiian islands, and with such excellent results that at his death in 1903, nearly one-third of the population were Catholic, embracing about one-half of the natives.



HAWAIIAN ISLANDS. INTERIOR OF THE CATHEDRAL, HONOLULU.

The Church IN THE Hawaiian Islands.

By REV. L. W. MULHANE.

THE political disturbances some years ago, incidental to the overthrow of the monarchy, and the annexation of the group of islands in the Pacific Ocean known as "The Sandwich Islands," or "Hawaiian group," and the heroic labors of Father Damien, the leper-priest on the island of Molokai, one of the group, has attracted more than ordinary attention to this far-away ocean land—

"Where the wave tumbles,
Where the reef rumbles,
Where the sea sweeps
Under bending palm branches,
Sliding its snow-white
And swift avalanches;
Where the sails pass
O'er an ocean of glass,
Or trail their dull anchors
Down in the sea-grass."

These islands consist of a group of twelve situated in the North Pacific Ocean, midway between Mexico and China, and lie in the path of the steamers that ply between the United States and Australia, and nearly all vessels carrying passengers between the two countries stop at the chief city, Honolulu, which is about 2,100 miles from San Francisco, a voyage usually made in one week. The cable now being laid will open direct and rapid communication to the islands with the rest of the world. The history of the missions of the church and of the heroic labors of the missionaries in their efforts to evangelize the

natives is a most interesting one, and has much of fascination in the simple recital of deeds, dates, and names.

In the year 1819—the year before the arrival of the Protestant missionaries—Father De Quelen, a cousin of the archbishop of Paris, visited the islands on the occasion of the voyage of the French frigate *Uranie*, of which he was chaplain.

Among the visitors to the vessel was the chief minister of the king, who, after a conference with the priest, was baptized and the cross won its first conquest. In 1826 Father Bachelot was named apostolic prefect of the islands. He sailed from Bordeaux in November, 1826, and reached Honolulu in July, 1827, after a voyage of nearly eight months. He was accompanied by two other priests, Father Armand, a Frenchman, and Father Short, an Irishman. Boki, the chief, welcomed Father Bachelot and his companions, granted them permission to commence their apostolic labors, and by many acts of kindness filled their hearts with the most cheering expectations of success. This success was destined to be overshadowed by a dark cloud. In 1829 the natives were prohibited from assisting at any of the Catholic services; the prohibition, however, did not extend to foreigners. The American missionaries were at the bottom of the suddenly promulgated law. The natives, however, paid but little attention to the new decree and sought out the priests for instruction and baptism. The priests, supposing the opposition to them had died out, went cheerfully on with their work until the law was again published.

In the early part of 1831 the priests were commanded to leave the islands; this command was afterwards modified into entreaties for a speedy departure. Unwilling as Father Bachelot was to leave the scene of his labors, he remained until, as the Sandwich Island *Gazette*, in its issue of October 6, 1838, in its account of his death, says: "Threats, oft and oft repeated, developed into a deed at which humanity—in all breasts where its sympathies have a resting-place—has long and deeply shuddered. On the 24th of December, 1831, force, sanctioned by the presence of inferior executives, deputed by heads of government—cruel force, nurtured into action by the fostering influ-

ence of mistaken zeal—unnatural force, repulsive to heathenism, disgraceful to Christianity—was employed to drive from the shores of Hawaii the virtuous, the intelligent, the devoted, who, in the footsteps of their divine Master, had reached these shores with offerings of acceptable sacrifice in their hands and with love of God in their hearts. Their offerings were spurned. Hatred was their portion, for lo! *they worshipped God after the dictates of their own consciences!*”

The writer further says: “On that memorable day of December the proscribed were embarked on board the brig *Waverley*, Captain Sumner. They were not informed to what part of the world they were destined to be conveyed.”

We quote the words of another in description of the termination of their forced voyage: “They were landed indeed, but where and how? On a barren strand of California, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the weather, exposed to the fury of the wild beasts which were heard howling in every direction, and, for aught their merciless jailor could know, perhaps to perish before morning. No habitation of man was nearer to them than forty miles, save a small hut at the distance of two leagues. On the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night with the canopy of heaven to cover them and the arm of Omnipotence to protect them. Forty-eight hours from the time of their disembarkation they were welcomed at the mission of St. Gabriel, and received that kindness and sympathy from their brethren of the Cross which had been denied them in this land by the professed followers of the humble Jesus.”

Father Bachelot remained in California until March, 1837, when he again ventured to the Hawaiian Islands, but was again exposed to the persecutors, accused of seditious intentions, held up to the scorn of the natives; he was again forced to embark on what was called—a floating prison—the brig *Clementine*. He was there kept a prisoner until the intervention of foreign powers, especially France, caused his and his companions’

release amid the acclamations and joyful approbation of the friends of liberty. In accordance with a promise made to the government, he prepared as soon as circumstances would permit for a voyage to some of the southern islands of the Pacific. He was prostrated by a severe spell of sickness and on his recovery insisted upon taking the voyage.

The following obituary notice in the *Sandwich Island Gazette* of October, 1838, shrouded in black lines, tells us the closing chapter of his life: "Died, on board the schooner *Honolulu*, on his passage from the Hawaiian Islands to the Island of Ascension, the Rev. John Alexius Augustine Bachelot, member of the Society of Picpus, and Apostolic Prefect of the Hawaiian Islands. The exiled priest is no more; he has gone to the last tribunal to appear before the great Ruler of events—he 'who made of one blood all the nations of the earth'—in his presence to receive judgment for the deeds done in the body! May we not believe that at the hands of the Almighty he will receive that mercy which his fellow-men have denied him? May we not picture in imagination the soul of the deceased bowing before the mercy-seat in heaven, as he was wont to kneel at the altar on earth, making intercession before Omniscience for those who have willfully persecuted him? His humble tomb at the island of Ascension is the monument of his exalted character, and, though it may seldom meet the eye of civilization, it will stand beneath the canopy of heaven, where rest the souls of the pious, a mark of warning to the untutored man who may daily pass by it."

Father Bachelot was forty-two years of age at the time of his death, having been born in France in 1796. He commenced his studies in the Seminary of Picpus, Paris, was afterwards professor of philosophy and theology in the same seminary, and for a time also in the college at Tours, when on account of his well-proved virtues and talents he was named apostolic prefect of those islands in July, 1826, at the age of thirty, by His Holiness Leo XII. Shortly after Father Bachelot's death the French government took official notice of the treatment of the Catholic missionaries, as they were nearly all Frenchmen.

A frigate was dispatched to the islands; the officers were authorized to demand twenty thousand dollars as a security for the good faith of the natives to the following conditions: 1st. That all products and manufactured articles should be admitted free of duty. 2nd. That the Catholic priests should be allowed to land and pursue their labors without molestation, and receive the full protection of the laws. The articles were agreed to, and a party of Catholic missionaries disembarked from the frigate and commenced building a chapel.

One of the ludicrous events of those days was the action of one of the "Calvinistic missionaries," who introduced for the first time to the natives the mysteries of the magic lantern, and showed them pictures of priests and sisters murdering and persecuting people because they would not be baptized. It was Fox's *Book of Martyrs* done up in true regulation style by the aid of what was to the natives a great wonder—the magic lantern. With the intervention of the French government matters wore a brighter look for the church, and in the year 1840 the group of islands were included as a part of the Vicariate-Apostolic of Oceanica, and Bishop Rouchouze, titular Bishop of Nilopolis, arrived there the same year.

A writer of this year says of the island: "One of the long-proscribed Catholic missionaries, since the removal of the shameless interdict which oppressed them, has already succeeded in gaining over one thousand converts. A spot has been selected near the beach on which a splendid church is to be erected. Thus the first object to salute the voyager in the distant ocean will be the cross—and what could be more grateful to the eye of the Christian after his long sojourn on the deep? The beacon-fire of the lighthouse tells of a harbor of rest on earth; the cross is not only the sign of peace in this world, but it also points to another far more enduring. The Catholic priest, so long a proscribed and persecuted man, afraid to show his head in public, who said his Mass in a whisper and almost in the dark—who has dodged oppression for nearly five years, his life all the time in jeopardy, is now seen daily in the streets of Honolulu."

Bishop Rouchouze went to France in 1842 and, with several priests, brothers and sisters, embarked for the islands from Bordeaux. They had obtained from friends in France many valuable presents for their mission: books, vestments, farming implements, and many of the things necessary for civilized life. The last ever seen of the vessel was as she was rounding Cape Horn. After nearly five years waiting in anxiety for news of the vessel or of any of the survivors, she was given up as lost—no doubt the bishop and his companions found a grave in the waters of the Pacific—and, in 1847, the islands were made a separate vicariate and Bishop Maigret, who had been a companion in the prison-ship of Father Bachelot, was consecrated at Santiago, Chili, October 31, as titular Bishop of Arathia and named first Vicar-Apostolic. For thirty-four years this zealous bishop watched over the spiritual destinies of the islands and literally wore out his life in the arduous task. It was during his administration, in 1873, that Father Damien took charge of the leper colony on the isle of Molokai, of which the poet Stoddard says:

“A lotus isle for midday dreaming
Seen vague as our ship sails by;
A land that knows not life's commotion:
Blest 'No-Man's Land!' we sadly say;
Has it a name, yon gem of ocean?
The seaman answers, 'Molokai.'”

In that year Father Damien was present at the dedication of a little chapel on the island of Maui, and heard the bishop express a regret that he was unable to send a priest to the leper settlement on the island of Molokai. He at once offered himself. He was accepted, and, with the bishop and the French consul, set out in a boat loaded with cattle for Kalaupapa, the port of the leper settlement, where for sixteen years he labored and toiled and finally succumbed to the awful ravages of leprosy. For a time after his arrival on the island he was treated with great harshness by the authorities; permission was refused him to leave the island even to visit a brother priest on the other islands for the purpose of going to confession. The sheriff had authority to arrest him and take him back should he make the

attempt. On one occasion Bishop Maigret passed in a vessel within sight of Molokai. The bishop beseeched the captain to land, but he refused; all that he would grant was to stop the steamer's machinery for a few moments and whistle. The signal was heard, a canoe put off from the shore and drew alongside; but the ship's orders forbade Father Damien coming aboard. The bishop leaned over the vessel's side, listening to the confession that came from the occupant of the canoe. It was made in French, which penitent and bishop alone understood. February, 1881, Bishop Koechemann was consecrated as titular Bishop of Olba, at San Francisco, by Archbishop Alemany. He died in 1892, when the present Bishop and Vicar-Apostolic, Right Rev. Gulstan F. Ropert, was appointed. He was consecrated by Archbishop Riordan, at San Francisco, as titular Bishop of Panopolis, September 25, 1892.

The writer had the pleasure of meeting the present bishop while in this country, in 1895, en route to Rome. He is a charming character, simple as a child, with all the marked suavity of the French race. He speaks English with a Breton accent, and when he grows interested is a most entertaining talker, especially when conversing about his "dear islands in the Pacific." He is small of stature, iron-gray hair, pleasing face, and evidently a hard worker. He was then fifty-five years of age and had been on the islands for twenty-eight years.

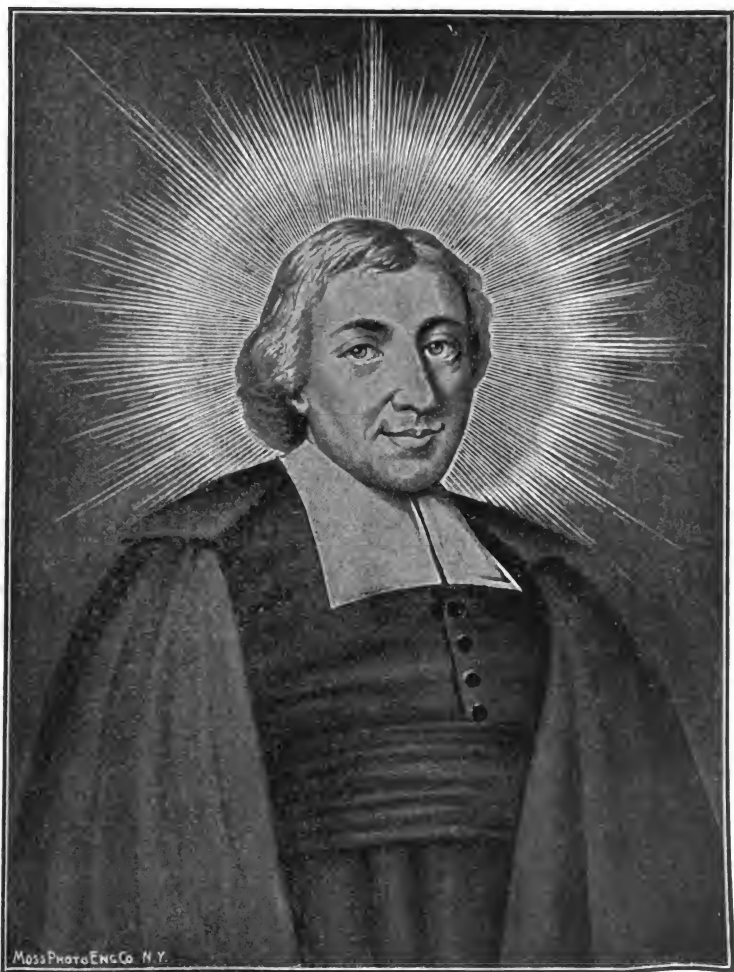
He was nine months reaching the scene of his labors when he made the voyage from France in 1867. Before his consecration he was pastor at Wailuku, and established a parochial school for boys under the care of the Brothers of Mary from Dayton, O., and also one for girls under charge of the Franciscan Sisters from Syracuse, N. Y. While pastor there, in the words of one of the brothers, "he never tired." When the bishop was shown the press dispatch from San Francisco, concerning the object of his visit to Europe, he enjoyed a hearty laugh when he reached the words that "he was going to Rome to *induce* the Pope" to do certain things. He was going to make his visit to the Holy Father—what is known as *ad limina*.

While in Europe the bishop was successful in procuring the services of brothers to take charge of the Leper Home for Boys and Men on the island of Molokai, thus enabling the Franciscan Sisters of Syracuse, N. Y., already there, to devote their entire time to the Leper Home for Girls and Women on the same island. The government had requested this of the bishop, and as of late years the work has grown he was only too glad to comply. He says that the number of lepers is now 1,200—100 in the Boys' Home, 100 in the Girls' Home, and the remaining 1,000 scattered about in various houses in "The Leper Settlement" of Molokai. The boys' home is called Kalawao; the girls' home Kaluapapa. The Board of Health of the island has expended almost \$10,000 at Kalawao, putting up new buildings and adding to old ones. Mr. Joseph Dutton, an American and a convert, who has been there for many years, has had charge of the work. Since Father Damien's death the care of financial and material affairs has been in his hands. The Board of Health wished at least four brothers of the same order that Father Damien belonged to, and paid their passage from Belgium to the islands. The new home for men and boys is to be a very complete affair in every way, and shows that Father Damien's efforts to interest the government in treating the lepers humanely, and in accordance with all that science and modern civilization demand, is bearing fruit even after his departure from earth.

Father Pamphile, a brother of Father Damien, accompanied the bishop on his return to the Hawaiian Islands, and has gone to Molokai to take up the work which his heroic brother laid down with his life, in 1889,—a work which Robert Louis Stevenson called "among the butts and stumps of humanity." Twice before had he arranged to go to Molokai, but each time serious illness frustrated his desire. He was then fifty-eight years of age, and his hair snow white. He had been a professor at Louvain, Belgium. Besides this heroic priest, two other priests, four brothers, and four sisters accompanied the bishop for mission work on the islands.

Canonization of St. de La Salle.

THERE is no other instance in the history of the Church where the ceremony of a Saint's canonization excited such wide-spread fervor and interest throughout the entire world, as that of St. John Baptist de La Salle, founder of the Brothers of the Christian Schools, at Rome, May 24, 1900. Nor was there



SAINT JOHN BAPTIST DE LA SALLE.

ever a Saint whose life-work at the epoch of his canonization had been productive of so many institutions, with so large a host of disciples, people, youths and children zealously devoted to the cause and the work inaugurated by him. The founder of the Brothers has members of his Order and institutions of learning in every country and in every clime.

In the Christian Brothers School.



A TYPICAL CLASS-ROOM.

THE Christian Brothers regard the communication of knowledge as only of subordinate importance when compared to the intellectual exertion made in the endeavor to acquire clear, distinct and adequate notions of all facts submitted to the mind for reflection. They are firmly persuaded that each successive step toward advancement in scientific knowledge must result from the student's own efforts, aided and directed by methodical textbooks and experienced teachers. Hence, their whole endeavor is to bring the minds of their pupils to a full command and ready employment of all their intellectual powers.

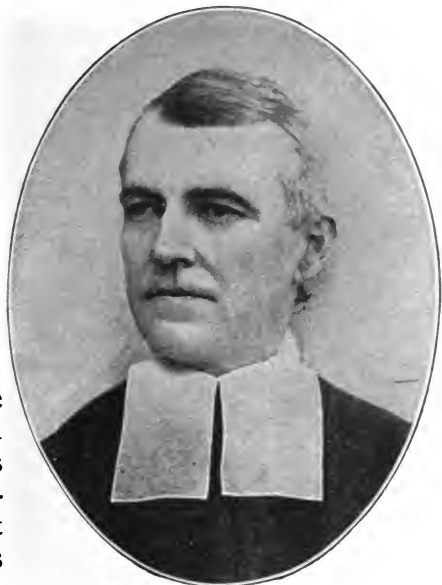
The Christian Brothers do not look upon education as a mere automaton by which a certain complement of moral truths or scientific facts may be crammed into the memory without, at the same time, a strenuous effort being made on the part of instructors to induce the reasoning faculties of their pupils to form a clear conception of the knowledge acquired.

St. La Salle's Great Teaching Community.



JOHN BAPTIST DE LA SALLE.

THERE is no other instance in the history of the Church when the ceremony of a Saint's canonization excited such widespread fervor and interest throughout the entire world, as that of Saint John Baptist de La Salle, founder of the Brothers of the Christian Schools, on May 24, 1900. Nor was there ever a saint whose lifework at the epoch of his canonization had been productive of so many institutions, with so large a host of disciples, people, youths and children zealously devoted to the cause.



BROTHER MAURELIAN.
Founder of the College, 1871.



THE CHRISTIAN BROTHERS COLLEGE, MEMPHIS, TENN.

Brother Maurelian and His Co-Laborers.



THE CHRISTIAN BROTHERS COLLEGE, MEMPHIS, TENN.



1. Brother Maurelian, *President*. 2. Brother Anthony, *Vice-President*. 3. Brother Nicholas. 4. Brother John.
5. Brother Luperius, *Vice-President*. 6. Brother Clement.
7. Brother Abban, *Vice-President*.

THE CHRISTIAN BROTHERS COLLEGE, Memphis, Tenn., is conducted by the Brothers of the Christian Schools, the renowned religious order founded in France in 1680, by St. John Baptist de la Salle. To carry into effect the fundamental and crowning

principles of an enlightened and decidedly practical education has been the chief aim and constant endeavor of the faculty and professors of the Christian Brothers College.

The Brothers OF THE Christian Schools.

A Great Teaching Order.

**ITS WORK IN THE UNITED STATES
AND THROUGHOUT THE WORLD.**

By MAX MENDEL.

HAVING entered on the twentieth century thoughtful minds will naturally take count of the chief forces for good and evil which will operate during the next hundred years. Thus, some consideration of the world-renowned teaching order founded by Jean Baptiste de La Salle, whose canonization took place in 1902, seems to be eminently in season at this juncture.

In tracing the history of the Brothers of the Christian Schools we are led back to the fourteenth century, a period which many ill-informed non-Catholic writers love to depict as totally devoid of any thing like organized effort for popular education, as this much misused term is understood to-day.

Even as far back as the fourteenth century there were the "Little Schools," devoted to the instruction of what to-day are called "the masses"; and while these establishments flourished chiefly in France, where they had been founded after the University of Paris received due legal recognition, similar centres of primary instruction existed elsewhere. All these benefited by the countenance and material aid of the church, then, as now, the discerning patron of every movement calculated to elevate the people to a higher intellectual level. Much of the benefit derivable from the "Little Schools" never accrued, owing to the century of war commencing in 1350; but the intellectual evils resulting from this long period of strife were largely remedied by the labors of the society of teachers known as "maitres

écrivains," or writing masters, established at Paris in 1570, whence it spread to many other cities. In the schools of this admirable society the secular subjects included writing, arithmetic, and a little Latin, the pupils being supposed to aid the clergy in the various church services. The *maîtres écrivains* claimed many privileges and had a practical monopoly of popular instruction.

These schools were in vigorous operation in the memorable year of 1651, when Jean Baptiste de La Salle, illustrious founder of the "Brothers of the Christian Schools," was born at Rheims.

De La Salle came of a distinguished family, his father being an eminent advocate and king's counsel, a much more honorable office then than subsequently, while both his parents could trace a long line of famous pedigree. The future benefactor of his kind early showed all those beautiful and winning traits of heart and intellect which have so often marked, as "souls apart," the man whom God has destined for great ends. So that it is not surprising to find Jean Baptiste de La Salle the canon of Rheims when but fifteen years old, though not ordained priest until 1678.

The ardent piety and tender consideration for others which had long marked the life of the young ecclesiastic, and which had made him an ideal legal guardian for his brothers and sisters, when death removed both father and mother, became, if possible, more conspicuous once he was invested with the dignity and grave responsibilities of the priesthood. So great a reputation for virtue and zeal did he acquire that he soon found himself unconsciously heading a regenerative movement, akin to what is called a mission to-day. His preaching drew vast multitudes, and he was eagerly sought as a confessor. Many conversions to a better life attended his priestly labors; and his devotion, even then, to the education of youth caused M. Roland, his spiritual director, to assign to him the charge of a school founded by the Sisters of the Child Jesus for the instruction of poor girls. Under the fostering care of De La Salle this school achieved marked success.

But perhaps more important results followed. It did not require much reflection to see that a boys' school, on similar lines, would produce equally good effects. Thus, when Mme. de Maillefer, a relation of De La Salle's, and an energetic patroness of education, commissioned M. Nyel of Rouen to open such a school at Rheims, that worthy layman found the ground broken, as it were, for the undertaking. And, naturally, a warm friendship sprang up between this enthusiastic educator and the zealous, far-seeing canon, who perceived the scope of his own work for the elevation of the people sensibly widening before his vision.

This was in the year 1680, when other good men and women also devoted themselves to the cause of popular education. The movement spread rapidly, and teachers were sent to many cities, and great seigneuries offered to provide schools and salaries. De La Salle organized about himself a chosen band of devoted co-workers, who were, like himself, all young men.

But, despite the large measure of success attendant on these efforts, the keen eye of De La Salle detected some grave defects in the system of instruction, and in the training of the teachers, such as it was. Himself one of the most systematic of men, gifted with profound common sense, and a quick reader of character, it was easy for him to see that if the popular schools were to yield their best results there must be a clear delimitation between primary and secondary instruction, and a radical departure from the individual teaching of the day, which was fast becoming impossible, owing to the great increase of pupils; while he saw also that many teachers were but ill-fitted for their important work, through either lack of sympathy or lack of proper training. Here, indeed, was a great problem to be solved; but the canon of Rheims was truly the man for the hour.

After a careful and exhaustive study of the conditions confronting him, De La Salle originated the system of simultaneous instruction in classes, and clearly defined what was to constitute primary and what secondary education. And, to insure the necessary efficiency on the part of the teachers, those whom he had already closely associated with himself, under "com-

munity" rules, and the obligations of the vows of poverty, chastity, and obedience, were to be trained in the novitiate of his now thoroughly systematized Institute; while the professors and assistant teachers, collaborating with the "Brothers," were to be trained in the normal school established by De La Salle at Rheims in 1685. Thus he was the real founder of primary schools; of simultaneous, or class instruction; and of the first regularly organized training-school for "primary" teachers in Europe—three great benefactions to his contemporaries and to posterity. The completed organization of the Institute, under its present name and rules, dates from 1684.

Previous to this De La Salle had resigned his excellent prospects of church preferment, and even his private fortune, in order to set an example of self-abnegation and trust in God to the young men whom he had gathered around him in the prosecution of his great undertaking, an effective and enduring system of truly popular education that was to materially aid in rescuing the children of the "plain people" from the clutches of ignorance and vice.

The new schools gave free tuition, and were generally day-schools, but boarders were accommodated in connection with some; and all met with extraordinary success. The saintly founder often conducted classes himself; and, as the foremost educator of his time, within his own chosen lines, was sometimes requested to re-organize, or otherwise reform, some large and famous schools belonging to other systems, notably that connected with the Seminary of St. Sulpice at Paris. In De La Salle's primary schools Latin was an optional subject. The vernacular, French, and catechism received much attention, as did writing and arithmetic. The Brothers were to be always laymen; thus differing from the teachers in the "Scuole Pie," or "Pious Schools," founded by Joseph Calasanctius in 1597, who might become priests. In these schools Latin was obligatory.

England is often supposed to have been the cradle of the Sunday-school movement; but long before England founded Sunday-schools, De La Salle had established his "école domin-

ical" at St. Sulpice, in 1699, for both secular and religious instruction. But the first pioneer in this line was St. Charles Borromeo, who, in 1580, had founded such a school at Milan.

It can be seen from the foregoing that centuries before the French Revolution—by many ignorantly thought to have marked the first foundation of primary schools for the "plain people"—there was ample and efficient provision for the education of the "masses," so-called. Since 1857 many writers in France have unearthed a mighty collection of books, documents, etc., conclusively proving the truth of this statement. The curriculum in these establishments included common prayers, religious doctrine, the alphabet, numeration, and writing. Even the much-lauded primary schools of the Moors in Spain were decidedly inferior in the scope of their instruction. As to the more advanced schools of that and preceding ages, their work and spirit are well if tersely set forth by the Rev. John Talbot Smith, LL. D., in his admirable *Life of Brother Azarias*. Says this brilliant and forcible writer:

"Very learned and very beautiful is his description of the teachers, pupils, books, studies, methods, and discipline of the most famous schools of the modern time; the schools which gave us all the great lights of the early ages, so many of our greatest saints, and kept the lamp of knowledge, in every department, burning through the centuries of civil disorder. Their discipline, many of their studies, a few of their methods, and their fine spirit, are the chief features in the Catholic colleges and convents of the present time, and in many secular schools. They trained the clergy, the monks, the philosophers, the princes, the nobles, the gifted geniuses of ten centuries."

It was inevitable that a great, good, and successful man like De La Salle should make enemies; and he had many. The envious, the unprogressive, and the merely meddling seemed banded against him and his salutary innovations. He had, also, to contend against years of ill health; but his faith in God, and in the future of his splendid educational system, upheld him through all adversity. For years before his death, in 1719, he had the gratification of receiving both royal and high ecclesias-

tical approval and of seeing his schools in flourishing operation in many cities and towns of France. There they have ever since continued the systematic programme laid down by their illustrious founder; for even the demon-ridden tempest of the French Revolution was powerless against the Institute of the Brothers of the Christian Schools. A bull of approbation from Benedict XIII, in 1725, made the Institute a religious congregation, which is to-day conducted on substantially the same lines as those established by De La Salle in 1684. In addition to over thirty primary schools, a normal school for the Brothers and four for other teachers, he had founded also three practice schools connected with the normal, two boarding-schools, two schools of technical instruction, a reformatory, and a Sunday-school, teaching commercial branches as well as religion. Truly a master mind and a born educator! Such, in brief, is the history of this great teaching order.

Let us now consider the character of their work, as we find it in evidence around us to-day, more especially in this country, where there are ample opportunities for comparison with other educational systems. And, so doing, we will naturally find ourselves studying more in detail, as it were, the spirit which animated their illustrious founder, and which still inspires and directs the labors of the Brothers.

Jean Baptiste De La Salle had the ideal conception of education. A fervent Catholic, his firm faith caused him to make religion at once the foundation and the all-permeating influence of his system of instruction. Above all else to be considered, the pupil had a soul to be saved. But he was *in* the world, and to a certain extent must be *of* it in order to properly fulfil his duties as a social unit. To hold his own in the battle of life, he must be mentally equipped with the best weapons for attack and defence, so to speak. To this end his education must be eminently practical; the merely ornate must yield first place to the strictly utilitarian. And it is easy to see what an immense stride in this direction was taken when De La Salle made Latin an optional subject in the curriculum of his primary schools, intended, as already said, principally for the "plain people," as

another great and good man, of towering mental stature, Abraham Lincoln, has happily expressed it. The use of the vernacular, as the chief vehicle for instruction, has completely changed the scope and character of education, immeasurably for the better, opening up as it does domains of knowledge previously difficult of access to the children of the poor and working classes. Thus, to-day we find in the United States that the Brothers devote special attention to imparting a thorough working knowledge of the noble English tongue, probably the best of all languages for the general purposes of expression. The term "thorough" is here used advisedly ; for thoroughness is the key-stone of the Brothers' system of instruction. Both fundamental principles and details are taught according to the rule of "line upon line, and precept upon precept," frequent revisions of study refreshing and strengthening the pupil's memory ; while, in accordance with strictly modern methods, his reasoning powers are appealed to at every suitable opportunity. And, in justice to the memory of the saintly and far-seeing founder of the Institute, it should here be recorded that De La Salle himself was one of the first of European educators, if not indeed *the* first, to perceive the great importance of constantly applying ratiocination as well as memorizing to the ordinary subjects of study.

The schools of the Brothers now include not only the ordinary parochial day-school, but also the well-appointed technical, or "trade," school, the reformatory, and the full-fledged college, so to speak, with its staff of able, earnest, and sympathetic professors. In all these the instruction cannot be surpassed, on the chosen lines, by any association of teachers, lay or clerical. And as this is eminently a "business" age, and as we Americans are essentially a "business" people, the Brothers' schools, more particularly the ordinary day-schools, devote much attention to imparting a sound and thorough business education. The average graduate of these schools can at least hold his own with him of any other similar school in the fundamental subjects of penmanship, commercial arithmetic, book-keeping, stenography, type-writing, and business correspondence ; while his thorough

knowledge of the manly, "all-round" English tongue enables him to easily shine on occasions when there is demand for something outside a mere business education. He derives much aid in reaching this latter phase of his scholastic status from the great literary excellence of the text-books so carefully prepared by his instructors. The writer, who has had extensive opportunities for observation on this and other educational points, ventures to say that in this matter of literary excellence there are but few series of school-books equal to those compiled by the Brothers of the Christian Schools; while in arrangement of details, and general presentation of the subjects taught, the excellence of the Institute's text-books is equally evident. To mention one instance in particular, probably no better series of "Readers" has ever been issued or used by any other educational agency.

To be a graduate of La Salle Institute is a strong recommendation in the eyes of many non-Catholic business men. Even the most rabid anti-Catholic—a type happily fast becoming extinct in this land of broad thought and general enlightenment—seldom fails to properly appreciate the fact that for association in business and daily life it would be well-nigh impossible to find young people with more integrity, general moral elevation of character, and "all-round" business or special technical ability, than are almost invariably possessed by the graduates of the Christian Schools. The logical mind of the American public, probably the most intelligent the world has ever seen, has long since concluded that only good results can accrue from the singleness of high and holy purpose, the self-abnegation, the earnestness, and the thoroughly trained teaching ability of the members of La Salle Institute.

From the foregoing it can be easily seen that the same excellence of results obtaining in the ordinary popular schools of the Brothers is to be found also in the colleges conducted by them.

As for the technical, or "trade," schools of La Salle Institute, it is well known that they too are unsurpassed of their kind.

In all the schools of La Salle Institute the pupils are taught to be, first, and before all else, good Catholics, which insures their

being good citizens ; but although in theory, and essentially, the secular aspect of their education is properly subordinate to the religious, even the most exacting utilitarian, if but reasonable, must feel satisfied by the admirable system of instruction which in practical operation causes both religious and secular instruction to, as it were, intertwine and progress co-ordinately—each preserving its proper place and character in the harmonious and effective result.

It is unnecessary to say that the Brothers of the Christian Schools, ever adaptive and progressive, see to it that the “sound minds” of their young charges are enshrined in “sound bodies,” so far as a reasonable cultivation of “athletics” can insure such a *desideratum*.

The influence exercised on their contemporaries and posterity by such teachers and such pupils must be powerful and far-reaching ; one might well say almost incalculable for good. Their lives and work preach, silently but eloquently, to not only the Catholic but also the un-Christian element of the community. Where at all unbiased, and probably with more or less bewilderment and some overturning of cherished idols, the latter can see that a man may easily be at once, and primarily, a Christian, and also a man of the world, in the better sense of this much-abused term.

No wonder that La Salle Institute has had many imitators, even from its foundation. And these increase as the years roll on, wherever the Christian Schools are found. The march of these latter is ever onward and upward. From their small and humble beginning, of a little over two centuries ago, they have grown and flourished until to-day we find them with a grand total of 326,579 pupils in France, Belgium, Spain, England, the United States, Canada, Spanish America, and other countries, who are taught by 14,913 Brothers. In this country their pupils number 16,769, of whom 8,509 are in New York City, where also labor 239 Brothers.

Their most rapid increase in the United States has taken place since the Civil War ; and they are now found, doing glorious work for God and the state, in nearly all our large centres of population.

And what of the daily lives of such men? Much of these is evident in the toil of the class-room, from nine o'clock until half-past three, with the usual intermissions. The Brothers themselves rise, the year round, at half past four. This early rising is necessitated by their many daily spiritual exercises, which occupy two hours in the morning and two hours in the evening. The rest of their time outside the class-room duties is chiefly devoted to study and to preparation for and examination of pupil's work.

The daily life of a member of La Salle Institute is thus that of a teaching monk. As stated, he lives all his simple, hard-working life as a member, under strict community rules, and bound by the three vows of poverty, chastity, and obedience. He owns nothing, and must resign all ownership before entering the society; and is merely permitted the use of certain necessities. As to comforts and luxuries, these words are not found in his personal lexicon. The influence for good of such devoted men needs no comment.

In the foregoing brief *résumé* of the history, the work, the spirit, and the daily lives of the Brothers of the Christian Schools, the writer has placed their more personal aspect *last*, as well befitting these meek and humble subjects of his pen; but he has done this also because of a certain appropriateness in the application of this saying of Scripture, "The last shall be first, and the first shall be last." The Brothers of the Christian Schools in the United States, with whom this article is more particularly concerned, were among the last of organized societies to enter the field of educative effort here; but, in a comparatively brief space of time, they have taken and hold a position as educators equal to the best; and this is the unbiased opinion of the community at large.

What of weal or woe for our race the present century may hide is known to God alone; but in the light of the present and the past, this may be safely predicted: no educative influence, lay or clerical, will produce, in proportion to its opportunities, more beneficent and lasting results than those certain to accrue from the unselfish, untiring, God-directed efforts of the Brothers of the Christian Schools.

The Catholic Sisterhoods

in

The United States.

By Rev. John Talbot Smith.

Founding and History of the Communities Whose Members, the "Sisters of the Common Life," Have Devoted Themselves to the Service of the Suffering and the Needy, the Teaching of Children and the Care of Orphans.

THE term "sisters of the common life" may be applied to the thousands of American women who have devoted themselves to the service of the poor, wretched, and needy, in the well-known religious communities. They lead their lives in common, having one house, one table, one dress, one aim, and one salary. From the superior down to the cook, all receive the same remuneration which consists of board, clothes, and a home while in health, and care in sickness and old age.

Not less than fifty thousand women are leading the common life in the religious communities of the United States. The exact figures are not easily ascertained, because the statistics have not been fully tabulated; but fifty thousand is a minimum, and the actual total may be as much as ten thousand higher. This is enough to prove the charm which convent life has exercised on so many.

THE WORK OF THE SISTERHOODS.

These fifty thousand women are scattered over the land from Maine to Alaska, and are to be found in the frontier settlements

as readily as in the centers of population. They manage or superintend seven hundred institutions of charity, six hundred colleges and academies for the education of women, and three thousand parochial schools. The charitable institutions care for about a million orphans, patients, strays and waifs, old and infirm persons; in the colleges and academies about seventy thousand girls are educated; and in the parochial schools eight-hundred thousand boys and girls receive a common school training.

To these astonishing figures a significant fact may be appended. The sisterhoods are becoming more numerous and advancing in membership. It requires exertion on the part of church and authorities to keep the increase normal, to shut out the merely ornamental, and to avoid the dangers of mushroom growth. The present condition may partly be due to the action of the French and Italian governments, whose hostile policy has driven many religious communities from their countries to England or America: but more general causes seem to be at work. Wherever a sisterhood establishes itself, it is sure to thrive, and find recruits to keep its work going and to extend its activity into other districts. When one considers the failure that has attended nearly all secular attempts to lead the common life, the success of the sisterhoods becomes a social phenomenon worthy of attention and study.

The Catholic Church takes a special interest in the formation of sisterhoods, and fosters them with great care, on the principle that a life of voluntary celibacy is superior, as a state of life, to that of marriage, when taken up out of love of God and for the service of men. When such a life is accepted by an individual, and some form of active service is adopted, both the state and the service are solemnly and formally consecrated to God by vow. These elements give the essence of religious community life, in which membership means that the member is bound by vow, either for a time or forever, to the celibate state and a certain service. Most sisters take only the simplest form of vow, from which they can be released almost at pleasure. Only to the few, and then after long probation, are

vows permitted of so solemn a character that release is well nigh impossible.

THEIR NAMES AND UNIFORMS.

Very few of the sisterhoods who live in strict seclusion, and devote themselves to a life of prayer and penance, have taken root in this country. Such are the Discalced Carmelites and the Dominicans in certain forms. Even these work at the making of vestments and other church necessities, and thus maintain themselves.

The need of laborers is so keenly felt by the American clergy that at present they care little for a sisterhood which does not teach, or nurse, or busy itself in general with some form of charity. Many sisterhoods have been compelled to change their old methods in order to meet the wants of the new situation. The most flexible in this matter are always popular, for the reason that their work is seen and their members make large acquaintance with the people. In popular art, the Sisters of Mercy in black veil and white coif, and the Sisters of Charity in the starched coronettes of Normandy, are familiar and pathetic figures. In large cities and towns the Little Sisters of the Poor, who go from door to door collecting food, clothing, and money for their sick and aged, are well-known and highly esteemed for their labors.

As corporations, the communities are proud of their past history, or at least of their present achievement, and are very scrupulous about their corporate name and their distinctive uniform. It is rather puzzling to an inquirer to find a reason for some of the names, and a proper explanation of some of the uniforms. For instance, there are the Poor Clares, the Servites, and the Gray Nuns of the Cross. Only the story of their beginning can give a meaning to such appellations. On the other hand, the Sister of Charity, of Mercy, of Divine Compassion, of the Poor, does not require an explanation of her title.

The costumes of the communities are for the most part traditional, and may be found in books of costume, either in part or entirely, as having been worn by the women of ancient days. The coif and the guimpe of white linen, concealing bosom, neck,

and head except the face, are relics of the Middle Ages. It is rather pretty to see how feminine taste has selected from these ancient fashions the effective forms; for the community costumes, as a rule, give delight to the eye, although the material is coarse, and not always are the patterns well made.

MOTHER SETON'S COMMUNITY.

It will be of deeper interest to the social student, for whom this information has been collected, to review the aims, methods, and results of the various sisterhoods. The history and development of the community founded in 1809 by Mrs. Elizabeth Bayley Seton, of New York, will afford a fair illustration of community life and methods. Mrs. Seton was a member of the famous Bayley family, and widow of one William Seton a descendant of the historic Scottish house whose present head is known as Lord Winton. Encouraged by the clergy, she founded at Emmittsburg, in Maryland, a community of five persons to carry on whatever works of charity might be required.

The new society had to take a name, and to adopt a constitution. After a well-known community in France, they took the name of Sisters of Charity, and also adopted the constitution, or rule of the same community. The constitution, in effect, requires three forms of activity from those who follow it. It binds them to devote some hours of each day to prayer and meditation; to undertake some charitable work, such as teaching poor children, or nursing the sick poor; and to train the young women who aspire to membership in the community. These three activities constitute the life of the average sisterhood.

The rule regulates every detail of a member's life for a day or a decade. Thus in Mrs. Seton's community it required the members to rise at half-past four the year round, and to assemble for the first religious exercises in the chapel at five o'clock. After morning prayers came meditation and mass, lasting until half past six, when breakfast was served, a very brief affair, eaten in silence. After a short recreation the members of the community took up the various duties of the day, some going to the schoolroom, others to outdoor duties. At noon they assembled

again in the chapel for prayer and self-examination ; then to dinner in silence, where they listened to the reading of an instructive book. Before supper they again assembled in the chapel, and also before retiring at night. Half past nine was the hour for retiring.

The rule of every convent is silence, except during the hours of recreation, or when necessity and charity require conversation. The hours of recreation are spent in common, either in the grand community room, or in the private grounds of the convent, where each sister is recommended to carry a cheerful air, and to add her share to the Christian gaiety of the occasion.

Mother Seton, as she was always called, in a few years saw her community increased to twenty members. She was enabled to found a boarding-school at Emmitsburg, a hospital in Philadelphia, and an orphan asylum in New York. For the establishment of these works of charity the rule carefully provided, a certain number of sisters being detailed for each undertaking. The new institutions were ruled from the first home of the community, generally called the mother house.

THE IMPORTANCE OF THE NOVITIATE.

With increase of numbers and duties came the rise into prominence of the most important part of any successful community—the training-school for the young women who aspire to membership, or, as it is commonly called, the novitiate. Here the novice is instructed in the requirements of community life, more with regard to the spiritual life than to the every-day duties. She is taught to love the rule above all things, to observe it to the utmost, to cultivate humility, patience, submission to God's will, and devotion to the poor and wretched. The novice lives in the community, but is not yet a part of it. She has her own quarters for study and recreation, but joins the general crowd at meals and at religious services. Usually she has to pass through four degrees of probation before the community accepts her as a member of the first rank. Having examined her character, reputation, and attainments after her application for admission, the superiors admit her as a postulant. When they are satisfied

with her career in this grade, the grade and the uniform of novice are ceremoniously conferred upon her. After a year or two, her conduct having given satisfaction, she is permitted to make her first vows, for a limited term. In due time she takes her final vows, and then acquires a voice in the affairs of the community.

These various promotions are highly valued by the recipients, and are made the occasion in some communities of festive and solemn ceremonies. For example, in the community of the Sisters of Mercy, the postulant who has been advanced to the novitiate arrays herself like a bride in white silk, wreath, and veil, to take her first obligations in the presence of her relatives and friends, and before the bishop of the diocese. She then retires from their presence to remove the symbols of a worldly career, and returns in the black robe and white veil of the novice. After the ceremony she receives the congratulations of her friends, and entertains them to a simple collation.

The novitiate is really the source of a community's strength, and great attention is paid to it. Mother Seton made it a subject of close personal supervision.

VICISSITUDES OF THE SETON COMMUNITY.

There were fifty sisters in her society at her death in 1821, after twelve years of labor. Her two sisters and two of her daughters also died members of the community. Its subsequent growth has been remarkable. It now counts about four thousand members, and is engaged in hospital work, the care of orphans, and the teaching of the young. In the New York district it has in its charge St. Vincent's Hospital, two orphan asylums in Fordham, the Foundling Asylum on East Sixty-Fifth Street, and the famous academy at Mount St. Vincent's on the Hudson.

As an example of the vicissitudes that mark the history of these communities, one may note the peculiar division of Mother Seton's original society into bodies with radical differences of constitution. Mother Seton modeled her community on the French Sisters of Charity, so well-known to popular art by their peculiar head-dress. She wished to affiliate with that famous

order, and made a vain effort to secure the aid of the French sisters in establishing her society. Some thirty years after her death a union took place between the American and the French



A SISTER OF THE COMMUNITY OF THE GOOD SHEPHERD, DEVOTED TO THE WORK OF RECLAIMING WAYWARD GIRLS AND RESCUING FALLEN WOMEN.

sisterhoods, by which the supreme direction passed to the French branch, and the American sisters adopted the French costume.

The New York foundation, however, declined to enter into this arrangement, preferring to rule itself rather than be ruled by remote superiors. It became, in consequence, an independent

community, with power to choose its own superiors, though the election must meet with the approval of the bishop of the diocese; while the other branch is ruled from the mother house in France. This difference of constitution really distinguishes one class of sisterhoods from another, even more



A SISTER OF THE ORDER OF ST. URSULA, COMMONLY KNOWN AS THE URSULINE ORDER, WHICH DEVOTES ITSELF CHIEFLY TO THE EDUCATION OF THE YOUNG.

markedly than any variety of costume or purpose; and the point has long been disputed among churchmen, which constitution is the better suited to American conditions. Some like the centralized authority that controls every member and settles finally all questions; others prefer to deal with superiors on the ground, thoroughly acquainted with the American situation.

THE ECONOMICS OF THE SISTERHOODS.

Apart from sentimental and religious grounds, it is worth while to examine the economic conditions which have a large share in the development of these sisterhoods. While Catholic theologians teach the reasonableness and beauty of the convent life, and the church authorities take means to render it practicable for its devotees, certain social conditions also demand the work of the sisterhoods. If this were not so, while they would still flourish, their membership would hardly reach the thousands.

The unit of administration in the Catholic Church is the diocese, and the bishop is administrator. He must look after the poor and afflicted, the orphans, the ignorant, the neglected; and in his work he must have assistants who will devote all their

time and experience to charity. The bishop cannot, like the state, pay a good salary to nurses, teachers, and professors. The economic brunt of the question of charity falls upon the sisterhoods. For their services in school, college, hospital, and asylum they receive in this country, as a minimum, one hundred dollars a year, and two hundred as a maximum. This sum is paid to the community, for a sister is not allowed to keep or to carry any money, except what is allowed her by her superiors for immediate use. Her salary is paid in board, clothes, and care.

A maximum salary of two hundred a year is not large, and in consequence the church is enabled, without ruinous expenditure, to undertake and to keep up a system of education and a system of charity quite remarkable. The sisterhoods are of the heroic sort, ready to go anywhere and to attempt anything under most disheartening circumstances.

THEIR CHARITABLE AND EDUCATIONAL WORK.

Most communities have traditions as to their work and methods, and do their utmost to adhere to them; but the new world has often, perhaps too often, proved a solvent for the finest traditions. The tendency towards specialization has greatly affected the sisterhoods, and beneficently. In the matter of education, the parochial school is modeled on the common school, while holding to the teaching of a special religion. The academies still follow the ancient system, which trains a young lady rather for a life of leisure than of labor, but many of them have broken away from the old method. The sisterhood of the



SISTER OF ST. DOMINIC, OF A COMMUNITY DEVOTED TO TEACHING, THE CARE OF ORPHANS, AND THE PURELY CONTEMPLATIVE LIFE.

Sacred Heart, familiarly known as the Madames, holds more or less closely to past methods; whereas the sisterhood of Nôtre Dame de Namur conducts Trinity College, in Washington, as a school for women on the best modern lines. A respectable



A SISTER OF THE NOTRE DAME COMMUNITY, A BODY OF CANADIAN ORIGIN, DEVOTED TO TEACHING.

number of sister teachers now take the State examinations in many States. There is a general movement to better their standards, and to get them acquainted with the best methods.

The specialization of work is nowhere more visible among the sisterhoods than in the department of charity, in which their success has always been very marked, both for efficiency and originality. Thus the community of the Good Shepherd was founded for the purpose of looking after wayward girls and rescuing fallen women. One group devotes itself to maternity hospitals; another to keeping good boarding-houses for working girls. Miss Drexel, of Philadelphia, has devoted her life and her fortune to building up a community which cares for the Indians. The Bon Secours Sisters act as nurses in private homes, while the Sisters of the Assumption go about among the sick poor as free nurses. There is a community for deaf mutes, another for the blind, a third for lepers, a fourth for consumptives. Very often a single community will engage in all these forms of labor, like the Sisters of Mercy and the Sisters of Charity, who turn with ease from hospitals to colleges, from orphan asylums to parochial schools, and seem to be at home in all. In the South there exists a community of colored sisters, and in the Northwest a body of Indian sisters, devoted to work among their own people.

The public appearances of the sisters, according to rule, must be made with modesty; the eyes should be cast down, conversa-



A SISTER OF MERCY, FROM A COMMUNITY WHICH UNDERTAKES ANY FORM OF CHARITABLE WORK, SERVING IN HOSPITALS, ORPHANAGES, PRISONS, REFUGES, AND POOR SCHOOLS.

tion in the street avoided, and the beads recited; so that as a result many imagine their home lives must be of the same character, demurely cold. On the contrary, they are a vivacious body, deeply interested in their work, in their clients, and in



"AN INNOCENT VICTIM"—SEYMOUR THOMAS' WELL-KNOWN PAINTING OF THE DEATH OF A SISTER OF CHARITY ACCIDENTALLY SHOT ON A BATTLEFIELD—THE SCENE IS IN FRANCE, BUT THE UNIFORM IS THE SAME AS THAT OF THE AMERICAN SISTERHOOD, WHICH IS AFFILIATED WITH THE FRENCH ORDER.

one another, and are never tired of discussing these pleasant persons and agreeable things. It is one of their rules that recreation must be taken in common, that each must add to the cheerfulness of the moment, and that the happiness of all should be sought, not the particular joy of the few. Their convents are kept beautifully, and the extreme simplicity of the furnishings is made up for by waxen neatness and homelike orderliness.

The attraction which the convent life has for women is proved by the ever increasing membership, and also by the fact that very few retire voluntarily from service.



MRS. SETON, AFTERWARD FOUNDESS OF THE AMERICAN SISTERS OF CHARITY.



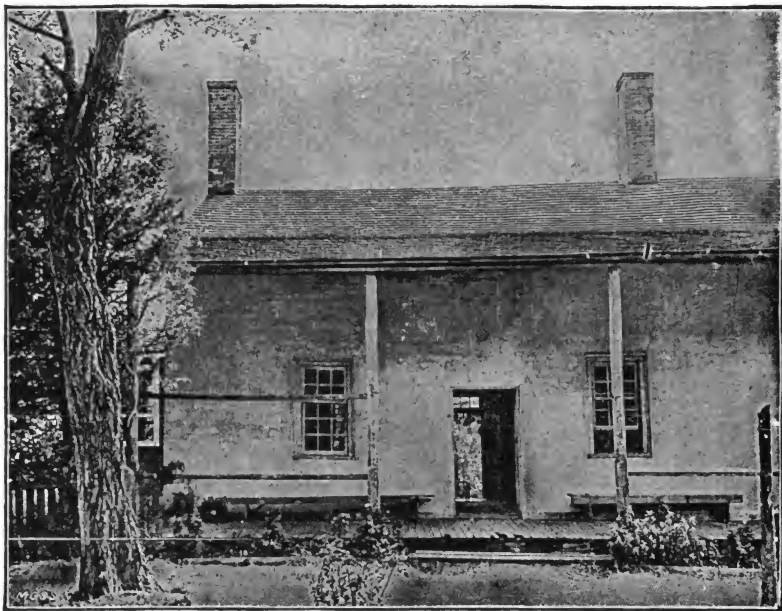
Mlle. Le Gras.

Associated with St. Vincent de Paul in founding the Sisters of Charity in France.

ELIZABETH ANN SETON was born in New York City, of Protestant parents, August 28, 1774. She was the daughter of Dr. Richard Bayley, an eminent physician. At the age of twenty she was married to Mr. William Seton, a merchant of New York, and after nine years of married life was left a widow. She became a convert, and was received into the church on the 14th of March, 1805. Very soon after becoming a Catholic she was led by the Spirit of God, to establish a community of Sisters. In this she received the hearty approval of the leading prelates of the Church, being directed by the Sulpician Fathers of Baltimore and other holy priests. She asked for a colony of the French Sisters of Charity, and not being able to get them, she adopted St. Vincent's rules and began the American community at Emmitsburg, Md. She died there in the odor of sanctity, January 4, 1821.



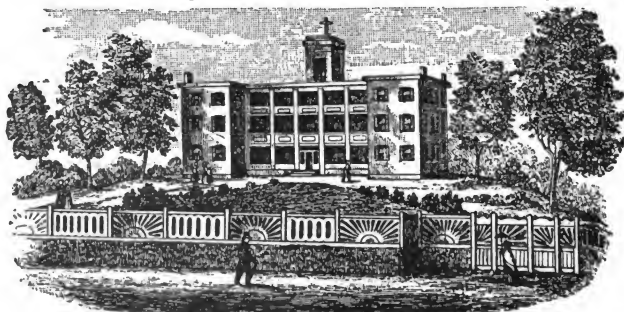
THE FOUNDESS OF THE SISTERS OF CHARITY IN THE UNITED STATES.



THE CRADLE OF THE INFANT COMMUNITY (1809), EMMITSBURG, MD.

THE growth of the community founded by Mother Seton has been remarkable. In 1821, when its founders died it numbered but fifty members; in 1903 it counted more than four thousand, engaged in hospital work, in caring for orphans, and in the teaching of the young.

In New York and vicinity it has the direction of many large institutions, and its scope and work are increasing continually.



THE ORIGINAL MOTHER-HOUSE OF THE SISTERS OF CHARITY.

The Sisters of Charity.

**Their Foundation Throughout the World.
Established in the United States by the
Saintly Mother Seton, an
American Convert.**

FATHER HECKER once called the writer's attention to the uniform, almost invariable, rule of Providence in the establishment of religious orders and other great revivals of the Christian spirit, by which women have been associated with men both as the pioneers and as the perpetuators of the divine purposes. Not men only but men and women equally have from time to time reformed religion, advanced God's kingdom by missionary enterprises, and peopled it with new generations of saints. A glance at church history shows the truth of this view.

This rule held good in the wonderful revival of religion which was led and fashioned by St. Vincent de Paul and St. Francis de Sales in the seventeenth century. The Vincentians and the Sisters of Charity are related in the same close kinship as the first and second orders of the mediæval communities, and St. Francis de Sales would not be what he is to the church had he not been the founder and teacher of the Visitandines, the largest part of his priceless spiritual doctrine being his best thoughts given to his nuns. *

* The exceptions to this rule are more in appearance than reality. Take for instance, the Sulpitians. Women cannot be associated in their work of educating the clergy, but Jean Jaques Olier was placed in the closest supernatural association with saintly religious women, who were of essential help to him in founding his community. The Sulpitians made it possible for Mother Seton to establish the Sisters of Charity in America, and directed

As to St. Vincent, it is true to say that St. Francis alone knew women as well as he, and knew as well as he how to sanctify them. St. Vincent knew the good material among them and advanced it to the highest degree of perfection. He and his methods have made good women our angels. Bad women he reformed, not in particular cases but in great multitudes, saving the evil ones by means of the good ones. Even worldly-minded women could not escape him, for he got their money for holy charity as no man before or since ever did, and occasionally he secured their personal help.

Thus there are two men in the modern history of the female sex who are pre-eminently their Apostles, St. Francis de Sales and St. Vincent de Paul, the first being their doctor of holy living and the second the lawgiver of their charity to the poor. St. Francis is the doctor of holy living to all mankind, no less to men than to women. But there is a special attraction in his teaching for women who are yearning for the divine spouseship. In St. Vincent, however, the sex found its master organizer. And indeed, as we well remember Father Hecker insisting, an integral work for human kind must sanctify men and women equally if it is to be a mighty work, and an enduring one; it must train its heroines as well as its heroes.

But it is the peculiar glory of St. Vincent that his *corps d'élite*

her and her successors in that great undertaking. Again, if we must admit that the martial spirit of St. Ignatius is hardly adjustable to the female character, yet saintly Jesuits have been the chief means of founding various religious communities of women, especially those devoted, like themselves, to Christian education. It is well known that St. Ignatius was very unwilling to have his fathers officially associated with communities of women. Yet St. Teresa bears witness that in all her travels through Spain she found in every Jesuit college men capable of directing her nuns in the contemplative life, and the Jesuit Baltassar Alvarez was one of her best assistants in the Carmelite reform. The Exercises of St. Ignatius are the yearly spiritual renewal of all or nearly all the orders of women. Over a hundred years ago the Jesuits of Maryland rendered inestimable service to religion in this country by the establishment, under incredible difficulties, of the Sisters of the Visitation near their college at Georgetown, D. C. But it still remains true that the normal relations of men and women in the great works of religion, as seen in history, is an official one.

of heroic women, the female auxiliaries of his missionaries, the church's modern apostolate of love, were chosen from the so-called lower classes. The Ladies of Charity were destined to survive only in fitful, broken, variable forms of public charity, but the Sisters of Charity at once took root in the everlasting church, are almost as universal as that mother of all loving sympathy herself, and seem destined to continue their glorious career to the end of the world.

But what led to this was Vincent's organization of the ladies of the French nobility in the relief of the poor. He first began to organize his charity among ladies of the world in 1617, while he was curé of Châtillon-les-dombes, a large rural parish in the diocese of Lyons, to which he had withdrawn to escape the aristocratic surroundings of the Gondi family, of which he was chaplain. The rules he there drew up are so full of practical wisdom that they might stand to-day and indeed for ever—brief and yet full, clear, easily observed and practical, yet breathing devout sentiment. The best of the ladies, both married and single, of the noble and gentle families of the neighborhood of Châtillon-les-dombes were drawn into the society, which elected its own officers, took charge of all the sick poor in the parish, visiting them in person and feeding and washing and caring for them in every particular. The ladies managed everything themselves, but under Vincent's general direction, we might better say his inspiration.

Hardly had this been accomplished when Vincent returned to the Gondi family in Paris, and immediately began the formation of the "Ladies of Charity, Servants of the Poor," as they were termed, in the capital, upon precisely the same plan he had adopted in the country.

Within an incredibly short time thirty such associations of charity in as many different parishes, and composed all of ladies of quality, were in active operation, begun and supervised by St. Vincent. True Christian socialist, he always began these societies of the rich for the relief of the poor immediately after preaching a mission in the parish church, and it is hard to say whether he benefited the upper class any

less by teaching them charity to the poor, than he did the lower class by the eternal message of our Lord's pity for sinners.

The inceptive of Vincent's mighty work was thus taken among the titled ladies of France. That race of beings who were then and are yet the leaders in every frivolity, clean and unclean, of fashion and love, became under his sway the foremost of their sex, even of all human kind, in the offices of high and holy charity.

These ladies were the sisters of women who had totally forsaken the world to become Carmelites and Visitandines, and if the oblation of the contemplatives was well pleasing to God, hardly less acceptable was that of these noble visitors of the hovels of the poor and co-workers with the Lord's anointed high-priest of mercy to the miserable. Ardent love of the poor was the air these ladies were made to breathe.

Many of them were educated far beyond the average of their day, all were women of solid character and good common sense, and all were likewise wealthy, most of them, indeed, mistresses of vast fortunes, who lavishly spent large sums for the relief of human suffering, if we may use the word lavish in connection with the careful charity and systematic accountability maintained by St. Vincent in all his works of religion.

Of these ardènt, enterprising, daring souls St. Vincent was the guide, even the inspiring angel. He harnessed their fiery zeal with his prudence and tempered it with his patience and his tact. In him God—they soon began to learn it—had placed at the head of their enterprises the most powerful and most saintly character of his time. He alone, after the death of St. Francis de Sales, was the most worthy to lead women who proved themselves capable of selling their diamonds and their carriages for the relief of the poor ; and who begged for them by every kind of begging, from extorting hundreds and thousands of livres from dainty courtiers to picking up the greasy sous flung to them at the street-corners. History shows no parallel to Vincent's success in using women of high society for the bodily and spiritual welfare of the lowest classes.

At one crisis this organization, counting over three hundred members, all of the highest classes, collected and spent nearly two million dollars, equivalent in our money to at least twice its nominal value. "But these ladies," says St. Vincent's biographer, "were not content with collecting money and becoming the never-failing support of St. Vincent ; they went in person to see the poor in the Hôtel Dieu. This is what the saint held in highest esteem. 'To send money is good,' he said, 'but we have not really begun to serve the poor till we visit them,'" And he instructed them elaborately on this point. "When going to visit the poor," he said, "you should leave off your jewels and finery, and be dressed very simply, for the contrast of luxury on the one side and poverty on the other, makes the condition of the poor all the more painful." He also loved "to point out in detail the marks of profound respect which should be shown to the poor, saying that the men should raise their hats and the ladies incline their heads as before their superiors." He would have all feel as he did himself : the poor literally represented Jesus Christ to him. If he happened to be alone with a poor person, he did not hesitate to kiss his feet. "Our dear poor and sick," he said, "are our lords and masters, for our Lord is in them, and they in him."

The visiting of the great hospital, the Hôtel Dieu, by these ladies, conducted, as were all Vincent's undertakings, with as much tact as charity, and thoroughly systematized, resulted not only in the cessation of many abuses and the full development of the institution's capacity for curing the sick, but the very first year was the means of over seven hundred conversions to the Catholic faith. The Huguenots were yet numerous in France, and the Hôtel Dieu was the receptacle of the unfortunate of every race, including Turks and barbarians. Much the same may be said of the work of the Ladies of Charity in the prisons. Their motto was always and everywhere "God and the poor," the true faith of Christ and his tender charity.

Nor did these ladies parade about as if they had renounced their state of life as wives and daughters of the noblesse. No,

they were just ladies of the world, only fully alive to the maxims of the Gospel. Of one who was, next to Mademoiselle Le Gras, Vincent's chief lieutenant, it is said :

"What was most attractive in Madame Goussault was the manner in which she united simplicity and affability with virtue. She did not pose as a reformer, but lived simply and uprightly. She thoroughly enjoyed an hour at backgammon, for she always condescended in what was not sinful. Hence she had only one regret after her stay at Angers, and that was that she had refused to allow her portrait to be taken. 'It is the custom,' she writes, 'everybody does it, and after death it is placed in the church near the tomb. Now I refused to have mine taken, and I am sorry, for it seems to me to have been false humility, and condescension would have been better.'" Yet Madame Goussault was a heroine of the highest order, and her deeds of charity would render her worthy of canonization.

As to the spiritual side of their lives, the very feeding-bed of all these fruitful plants of holy charity, St. Vincent sketched it with his masterly hand thus : "These ladies shall study to acquire Christian perfection suitable to their state, spend half an hour in meditation, and hear Mass daily. They shall read a chapter from the *Introduction to a Devout Life*, or *The Love of God* [the chief spiritual works of St. Francis de Sales], make an examination of conscience every day, and confess and communicate at least each week."

The high nobility of France was thus toned up to high religious fervor, and the women of the proudest feudal families in Christendom became the humble servants of the poor. "For more than eight hundred years," said St. Vincent de Paul to them, "women have had no public employment in the church. See here how Providence calls on you, ladies, to supply this want : the support and instruction of the sick poor at the Hôtel Dieu, the nursing and rearing of foundlings, the spiritual and temporal care of the galley-slaves, the relief of the desolated frontiers and provinces of our country, the support of the missions in the East, North, and South, these are the labors

you have undertaken and accomplished during the past twenty years." They might and doubtless did respond that it was by his courage, patience, genius of organization, and especially his supernatural sway over women's hearts, that they had been able to begin and carry on such stupendous enterprises of heavenly charity.

That all this was smooth sailing no one can imagine. The most peaceful of men, he yet was forced to fight, and in his own way did fight and win many battles with women before he prevailed. We give a notable instance. It happened once that Vincent managed, but only after a prolonged struggle, to prevent the appointment of an unworthy young nobleman to a "lucrative" bishopric, an appointment which the queen had already promised. Vincent succeeded with the queen only after incredible and persistent protest. When he called on the duchess, the young man's mother, he was received with great joy, because the lady was full sure of having obtained the prize for her son. "You come from the queen?" she eagerly asked. "Yes, madame," and then he communicated the rejection of her son, and added: "The queen counts on your religious principles, and does not doubt that on reflection you will thank her now for withdrawing her promise, and you certainly will in eternity." Upon which the noble lady snatched up a footstool and flung it at the saint. It struck him square in the face and cut a gash in his forehead, covering his face with blood. Without a word he wiped the blood off with his handkerchief and quietly left the room. As he started home he made this, his only comment; "Is it not a wonderful thing to see how far a mother's love for her son will carry her?"

Vincent must have seen from the beginning that his charities needed more for their full development than the Association of Ladies could give; his vocation was that of a great founder, and he needed a numerous and enduring and coherent organization. Their duties at home were often imperative and hindered their personal attention to charitable works; their number was limited; their whole lives, except in such rare cases as Madame Goussault, and Mademoiselle Le Gras, could not be dedicated to

the poor, and, especially, their organization could not be otherwise than partial and temporary. Vincent carefully watched his opportunities, or rather followed his providences, and little by little selected devout country girls living at service in Paris, and made them the Ladies' helpers; in time they were destined to assume entire charge. At first they lodged with the Ladies, helped them in their visits to the sick and to the prisons, and—here was an important step—Vincent finally began to assemble them at St. Lazare and instruct them on the spirit of their work—on their vocation, as he soon began to call it. And this is the origin of one of the greatest religious orders of the Catholic church.

God sent Vincent such choice souls for this new undertaking that we plainly see the divine hand in the selection of the foundation stones. We must refer the reader to Bishop Bougaud's work for the details, the study of which reveals the marvellous, and yet almost imperceptible, guidance of the Holy Spirit.

For the organization of the Sisters Vincent needed a great woman, and God sent him Mademoiselle Le Gras. She was his chosen associate for more than thirty years, and these two were like two archangels for courage, for enlightenment, for love of God and man, for harmonious action, and were rewarded with perfect success. Not the least of Vincent's gifts was his knowledge of character, and, says his biographer, "he was not slow to recognize the treasure God had sent him [in Mademoiselle Le Gras], and he cultivated it like a master. He wrote to her almost daily, and heard her confession weekly. He never left Paris without going to see her, or excusing himself if he could not do so. He directed her retreats and gave her the subjects of her meditations. He solicited her advice on all matters, and in such an humble and respectful manner that no sign of superiority, much less of familiarity, ever appeared, leaving us a perfect and enduring model of the relation of director and penitent."

Louise de Marillac (such was her maiden name) was born of a noble family in Paris in 1591. At the age of twenty-one, having lost her father, she married Antoine Le Gras. He was not exactly of noble blood, though a gentleman of the court, and hence

his wife could not be called Madame; this explains her prefix of Mademoiselle. After twelve years of very happy and very pious married life she was left a widow. Providence had already blessed her with the acquaintance of St. Francis de Sales, who had enriched her soul with many jewels of heavenly wisdom. But it was a soul from first to last very darksome, tending to doubtfulness of God's love, over-sensitive to its own faults. And her bodily health was never robust. During her whole life she bore the double burden of an ailing body (and at intervals one that was barely alive) and an anxious spirit. To these subjective trials family troubles of the most grievous kind were added after her husband's death, for Richelieu beheaded her uncle, Marshal Louis de Marillac, one of the foremost soldiers of France, and her other uncle, Michel, once chancellor of France, escaped a like fate by perishing miserably in prison. Louise loved both these men tenderly, and they loved and cherished her, and, besides, they were Christians of eminent virtue.

Overflowing thus with inner misery and overwhelmed with outer misfortunes, Louise, meantime, worked zealously with the Ladies of Charity and was guided by St. Vincent de Paul into happier spiritual conditions; these would last for shorter or longer intervals, to be succeeded always by conditions of interior distress, which again yielded to the influence of St. Vincent. And so he helped her to bear her burden, as she shared his heavy responsibilities in the relief of the poor and the foundation of the Sisters of Charity. Louise was a saint of that kind of heroism which must labor in the dark. She was like an artist whose gifts are of the highest kind, and whose eyesight of the worst. Absolutely no height of self-denial was beyond her aspiration, and the love of God was her very passion. But her providential union with St. Vincent in the formation of the Sisters of Charity turned all the waters of her sadness and all the aspirations of her heroic soul into the one absorbing purpose of her life, the solace of human misery for the sake of Jesus Christ. There were many great women those times, but to Louise Le Gras was given an honor, in her association with

Vincent de Paul only, to be compared with that of Jane Frances de Chantal similarly placed with St. Francis de Sales. When Vincent had learned to know Louise well, he found in her that Lady of Charity fitted to be the foundress of the Sisters of Charity. What more could heart of woman crave?

This great soul went to her reward on the fifteenth of March, 1660, a few months before Vincent's death.

Every one now acknowledges that God favored the formation of this wondrous community with a Providential guidance altogether extraordinary. But even a cursory reading of this life (and particularly that of Mademoiselle Le Gras) shows that even in minute particulars God guided Vincent and his coadjutrix with special light. How otherwise explain the fact that these daughters of peasants so seldom failed, we will not say of success, but of remarkable success; that it was usual to send a handful of these country girls into a large town to take over the full control of a great hospital or asylum, deal with exacting trustees about funds and sometimes with suspicious and too often with indifferent ecclesiastics about canonical affairs, and yet never, or almost never, to fail? The spiritual training which Vincent and Mademoiselle Le Gras gave the sisters accounts mainly for this; and it was singularly patriarchal. His conferences to the community in Paris, where all were prepared for their work, were held frequently, and were the family reunions, we might say, of father and mother and children. Vincent, after a short prayer, proposed some virtue, and explained it very simply. He then began asking questions, giving each sister an opportunity to apply her mind, and inviting her to express her views, he commenting on them in the most naïve spirit. Everything was very informal, full of good sense, but aimed at the highest standard of perfection. This method set the sisters thinking for themselves upon spiritual things, and caused them to know as well by personal reflection and intelligent assimilation as by instruction the virtues of the Gospel, and the application of them to their state of life and its various duties.

Pretty nearly all his dealings with the community, even the

most official, were carried on in this way. We quote a specimen from the *Life of Mademoiselle Le Gras* (pages 218-219). Having appointed a Sister Servant (as the superiors are called) for an important undertaking, "a new mission in one of the largest cities of the kingdom, he informed her in full community that Providence had chosen her. 'What shall we give Sister Elizabeth for her journey?' he asked, while she remained mute with astonishment; 'each one must give her something. Let us see. What virtue can we give her?' The first sister who was interrogated wished for her companion the love of God; another, wished her love for the poor; Mademoiselle Le Gras, the cordial support of her sisters; and M. Almeras, invited to make his gift also, wished her 'gay patience.' 'See what riches, my daughter; of which I wish you the plenitude,' said St. Vincent; 'but what I wish for you especially is to do the will of God, which consists not only in doing what our superiors require, though this is a sure way to arrive at it, but still more in corresponding with all the interior inspirations that God will send us.'"

This reveals Vincent's confident trust in the ripeness of the sisters' personal holiness, and his desire that they should turn their glances inward for the Holy Spirit's guidance, never failing to use, however, the divine test of obedience to the external order of God in the approval of superiors.

He never ceased to exalt their vocation to them, or to insist upon its divine dignity. Mademoiselle Le Gras followed this up in his own spirit and caught much of the familiar style of the saint. We quote from her life (pages 291-292): "'Your spirit, she said to the community, 'consists in the love of our Saviour, the source and model of all charity, and in rendering Him all the service in your power, in the persons of old men, infants, the sick, prisoners, and others. When I think of all your happiness, I wonder why God has chosen you. What could you desire on earth for your perfection that you have not? You are called by God to employ all your thoughts, words, and actions for His glory.' She insisted that although they were not and never could be religious, they should lead a life

as perfect as that of the most holy professed in a monastery. . . . They ought to be strong-minded women in the right sense, finding no difficulty in labor; open-hearted, cordial, and meek with every one, having nothing constrained, much less affected, in their manners. St. Vincent recommended them, and Mademoiselle Le Gras repeated to them, to keep the eyes modestly lowered, for an excess of modesty in this respect might hinder outsiders from the service of God, by frightening them, and thus prevent the good often effected by modest gaiety."

The result of all this discipline of holy love was the Sister of Charity as we know her to-day, and as men the world over know her to their heavenly and earthly comfort—womanhood according to the Gospel of Jesus Christ.

While Vincent and Mademoiselle Le Gras were thus enrolling and disciplining these peaceful cohorts of holy women, arming them with those weapons of love with which they were to win heavenly victories all over the world, Louis XIV was beginning to form those great armies of men who were to make his reign so "glorious," and so bloody. Vincent began the conquest of the world with a few little groups of peasant girls. His second in command was a delicate and scrupulous widow lady who was always longing, as she was always waiting, to die for the poor. Vincent's soldiers now garrison the cities of the world, wearing a hundred different uniforms of love, daily victors in many conflicts between pity and woe. See the contrast between the village lads of France and their sisters as disciplined respectively by Louis the Great and Vincent the Peaceful, the one using the terror and hate of war, and the other the love and patience of the Gospel as the inspiring motives. When the Sisters heard of their companions dying in pest-houses or among the wounded on battle-fields, they eagerly volunteered to take their places. At one time news came of such a death, and an old sister wrote: "Sister Marguerite is dead *sword in hand*," and hurried on to take her place. It has always been so. General Jacob D. Cox, an American Protestant, writing in *The Battles and Leaders of the Civil War*, tells what hap-

pened when our great war broke out in 1861, and the regiments which were made up of country boys suffered from epidemics of sickness. The scene was Camp Dennison, near Cincinnati:

"The Sisters of Charity, under the lead of Sister Anthony, a noble woman, came out in force, and their black and white robes harmonized picturesquely with the military surroundings, as they flitted about under the rough timber framing of the old barn, carrying comfort and hope from one rude couch to another." And this was kept up on both sides of the dreadful conflict and to the very end. During the Spanish American war hundreds of our Sisters of Charity and of the kindred communities ministered to the sick and wounded soldiers, and if the official thanks of the government were scanty, the soldiers and officers and surgeons bore abundant witness to their unassuming but heroic devotedness. Then, and before, many notable conversions were the spiritual fruit of the Apostolate of bodily charity.*

While teaching the Sisters the principles and practice of perfection, Vincent was himself slowly studying how to draw up their constitution. "That constitution," says his biographer (vol. i. p. 306), "was singularly courageous. It took our saint more than twenty years to conquer public opinion, the objections of the king and parliament, and the prudent hesitation of the pope and cardinals. It is true now, however, that that constitution, after having been an object of wonder to the world, has become an object of admiration." To perfectly adapt the new institute to its work, St. Vincent not only decided against solemn vows and the enclosure, not only passed over perpetual vows, but he asked the Sister of Charity to bind herself only from year to year. "Perhaps," says Bishop Bougaud, "if he had been free, he would have required no vows, and so

* It happened once that a poor wretch was brought to a Sisters' Hospital and died after a few days of suffering. On entering he said he had no religion and no use for religion. But the day he died he called for the chaplain. "Sir," he said, "I want to die in the religion of that lady with the big white bonnet who has been taking care of me."

have allowed their devotedness its full liberty. . . . Despite all opposition the saint created this new type of servants of God in the service of his poor" (vol. i. p. 309). Nobody thinks now that this great Christian legislator was anywise untrue to that highest ideal of the spiritual life which is secured by the solemn vows and the cloister. We suspect, however, that he was roundly accused of it during his long and patient struggle for those advantages which, under certain circumstances and for particular ends, are to be gained by a larger degree of personal liberty. "You are not religious in the strict sense," he said to the Sisters, "and never can be, because of the service of the poor. You must therefore even be holier than religious, since you have greater temptations and less security" (vol. i. p. 310).

Providence blessed this courage to an unheard-of degree. Vincent's institute, preserving intact its peculiar features, has, both in itself and in the innumerable congregations of women which pattern on it, become the wonder of the world and, we may even say, the chief glory of the Church of Christ. Thus did he create a new form of the religious life outside of what was technically termed the religious state, and this he did without prejudice to any older institute or form of religion; nay, the spirit of St. Vincent has assisted various of the older forms to reach out into newer methods without lesion to the salutary bonds binding them to ancient ways.

The work of Vincent, evidently Christian as it seems to our day, and peaceably, cautiously, we might almost say reluctantly undertaken, was yet hard of entrance into the favor of many in authority. The idea of the Sisters of Charity, to quote the author of the *Life of Mademoiselle Le Gras*, had been "unfolded under the breath of God, and yet it was in opposition to the manners and ideas of the time." A community of young girls having hardly a convent of their own, living as much among the homes of the poor as anywhere else, "having no enclosure but the streets of the city and the wards of the hospital, having no grate but the fear of God, no veil but holy modesty, was an innovation strange and bold, to

some *rash*." It was introduced, besides, at a time when the monastic life of women under strict enclosure was flourishing in a high degree. The reader will also bear in mind that St. Francis de Sales, not many years before St. Vincent began, had been compelled, much against his will, to place in enclosure and under solemn vows his own community of women, originally intended to be without either of these holy restraints. Now, we know that Vincent's relations with St. Francis de Sales were most intimate. Perhaps during their exchange of views on God's purposes in their day, Francis made Vincent the legatee of some of his own lights about the spiritual career of women.

In the founding of the Sisters of Charity love foreran the law, the saint taught the canonist. This is nearly always the case with God's greater works, for as the ordinary administration of religion needs the discipline of statutes and precedents and the orderly but too often routine mind of the official, so the renewal of the fervor of the gospel must frequently break through precedents with self-evident fruits of love, must often suffer hurt from officials, who endeavor to whip it into conformity with those legally established systems it is divinely appointed to differ from, because it must improve them, sometimes even supplant them. Only this must be noted: the saints in carrying out God's will of the renewal of souls are taught by his guidance the ways of peace and of obedience. Love does not war against law, but overcomes by persuasion, and by patience. Thus Vincent, the foremost innovator of his age, was a *festina lente* innovator.

These new movements for the elevation of the peasant class, who, as Bishop Bougaud tells us, were looked upon as little better than beasts by the nobility, could not fail to arouse opposition. The cry of novelty was raised, a cry ever at the lips of comfortable mediocrity, and that cry was heard even in high places. Let us recall an instance. When Mademoiselle Le Gras began to go about opening schools for the peasant children she always, and as a matter of course, obtained leave of the clerical authorities. Having spent two months at this work on one of her

journeys, "all at once the Bishop of Chalons, in whose diocese she was traveling, became alarmed at the unusual practices and demanded an account. 'If Monseigneur de Chalons wishes it and he is near,' wrote St. Vincent, 'you would do well to see him and tell him quite simply what you are doing. Offer to retrench as much as he wants, or to leave off altogether if not agreeable to him : such is the spirit of God.' The bishop, whose intentions are beyond all doubt, could not understand the advantage of this new form of charity ; and Mademoiselle Le Gras was obliged to return to Paris. The saint congratulated her on this trial. . . . 'Perhaps you will never meet with an occurrence redounding more to the glory of God than this one. Our Saviour will receive more glory from your submission than from all the good you could have done'" (*Life of Mademoiselle Le Gras*, pp. 90-91).

We hear much in our day of the elevation of the female sex, and we hear it very gladly, for it is the weaker sex, the one that suffers most, and the one which in its grandeur of affection is the type of God's loving kindness. But we must admit that many useless and some hurtful results follow contemporary endeavors to better the condition of women. Vincent de Paul leads the world in the true advancement of the sex, always safe and yet wonderfully progressive.

Was ever a man so equal to the task of gaining women their rights as Vincent? Since our Lord emancipated the sex by his mother's elevation to the throne of the Christian world, no man, it seems to us, did so much as Vincent de Paul to broaden the usefulness of woman, to enlighten her understanding, to sanctify her affections. Yet he never gushed over women, nor relaxed his watchfulness against sexual familiarity. He never forgot, not even unto extreme old age, the danger that lurks in our fallen nature, even in the purest communications between man and woman. The influence of St. Vincent, exercised through the Society he founded, has continued to grow, for the betterment of humanity, in all lands, and was never more vigorous than at present.

The Unification of the Ursulines.

Inaugurated in America, concluded in Rome.

A Glorious Achievement of the Pontificate of Leo XIII.

A GREAT and long desired work was brought to a happy conclusion when, on November 28, 1900, the Holy Father gave his formal approbation to the work of unifying the Ursuline communities of the entire world. The new organization will be known as the "Canonically United Ursulines."

The Ursulines as a religious foundation are three hundred and sixty-five years old. St. Angela Merici is their founder. They date from that period of religious activity immediately before the Council of Trent, when Italy particularly was stirring with evidences of awakened life. The peculiarities of their organization placed them largely under the authority of the bishops, and made the various houses self-governing. They assumed as their special vocation the education of young girls, and many of the communities added a fourth vow to that effect. They were the first to cross the Atlantic, and in the very year (1639) that John Harvard started the small school which ultimately became the great Harvard University, Mother Mary of the Incarnation was gathering about her at Quebec the daughters of the French settlers as well as the maidens of the Indian tribes. Later on the Ursulines came to Massachusetts, but the spoliation and burning of their convent at Charlestown is not the proudest chapter in the history of New England. There are now in this country twenty-four communities with 998 nuns, teaching over 10,000 pupils. In the entire world there

are over 11,000 Ursulines. Two thousand nuns, wearing the Ursuline habit and following the rule, were represented in the first chapter held in Rome, November, 1900, but since the formal approbation of the Holy See many more communities have identified themselves with the newly consolidated order.

This great work of unification has not been brought about without meeting with many difficulties, but the whole matter has been handled with such tact, as well as consideration for the immemorial customs of venerable institutes, that the most harmonious relations have resulted. When the Holy Father blessed the work he reserved to himself the privilege of ratifying the choice of officers by the general chapter. The delegates chosen by the various houses met in Rome on November 15. There were nine nuns there from America. The chapter was opened by a discourse from Cardinal Satolli, who was selected for this honor by the Holy Father on account of his ecclesiastical relations with the Ursuline Community in Rome. He said to the assembled mothers that it was the desire of the Holy Father to unify, as far as opportunity offers, the various separated branches of the different religious orders. After passing some compliments to the Ursulines on account of the many illustrious members who have left a name for learning and sanctity, he said:

"It is with full knowledge that I speak of your order, having closely observed it in America during my apostolic mission to that country. I wish to salute here, in the person of their representatives, the houses I know so well there, one of which (Galveston) has recently experienced a most unforeseen and most terrible disaster. It is in America I first learned to know, to appreciate, and to love the Ursulines, as it is there also that I understood from daily example the immense strength for good even the least things acquire when vivified by the all-powerful principle of unity.

"By such study and experience I was prepared to enter into the relations with your order which have been assigned me by the Holy Father. Named protector of the group of Rome, Blois, and Calvi, I penetrated into the interior of your spirit,

and, to the glory of these three houses I wish to say here that in the living mirror they afforded me of your abnegation, your devotedness to the church and to souls—in a word, of all virtues, the esteem which I had already conceived for your holy order has grown beyond all power of expression, and with this esteem has grown likewise my affection.

“But while I contemplated in spirit, on account of the examples I had constantly before me, the marvellous strength of supernatural life hidden away in your cloisters, I deplored that this power for good was scattered, without cohesion and without mutual understanding or agreement. Remembering what I had seen in America in the order of secular affairs, I said to myself: ‘What could not religious souls of this calibre effect if, thanks to unity of direction, they knew how to concentrate their powers and harmonize their efforts!’

“At this point the Pope spoke. With what joy did I make myself the interpreter of his wishes! I said, if you remember, that I hoped and almost felt certain the century would not die ere it had witnessed the unification of your glorious order. At the very moment it is approaching its decline you are here assembled to lay the foundation of this much desired union. It is a difficult undertaking, but in nowise above your intelligence, your good will, and your spirit of abnegation; especially is it not above divine grace.

“It is God who wishes this work, and everywhere his finger is seen amid the many trials it has had to undergo; these trials have only imprinted thereon the divine seal of the cross. It will be thus until the end; that is to say, until the entire order has joined you in a perfect unity. It may be that neither you nor I shall witness this happy event, but you, Reverend Mothers, will have had the glory of giving this first impulse to God’s work. Your names will be engraved in golden letters in the annals of your order; and, what is infinitely better, they will be inscribed in that Book wherein is written for all eternity the things done here below for the love of God and for his greater glory.

“To the work then, Reverend Mothers, under the direction

of two men of science and of tested prudence, viz., Monseigneur Albert Battandier, protonotary apostolic—one of the most eminent consulters of the Sacred Congregation of Bishops and of Regulars—and of Rev. Father Joseph Lemius, general treasurer of the Oblates of Mary Immaculate as vice-president. Monseigneur Battandier, as president of the assembly, is fully and canonically empowered to direct the order and method of the sessions, and while from afar I watch over the progress of your labors I will beg our Lord, Reverend Mothers, through the intercession of his Holy Mother and your patron saints, especially Sts. Ursula and Angela Merici, to bless you and shower upon you the light of his Holy Spirit.”

The chapter proceeded under the presidency of Monseigneur Albert Battandier. The largest liberty of thought and freedom of expression were permitted under the rules laid down for the guidance of the chapter, and when it came to the election the triply sealed envelopes containing the choice of each delegate were sent to Cardinal Gotti, to be laid before the Holy Father for papal sanction. The result of the election was read aloud: Rev. Mother St. Julien, of Blois, was elected Mother-General; Mother Ignatius, of Frankfort-on-the-Main, First Assistant; Mother Angela, of the United States of America, Second Assistant; Mother Stanislaus, of Aix-en-Provence, Secretary and Third Assistant; Mother Maria Pia, of Saluzzo in Italy, Fourth Assistant; Mother St. Sacramento, of Bazas, General Treasurer.

By the election the new generalate is fully established. Still, the details of creating provinces, erecting houses of study and novitiates, have been left to the future. The chapter, however, took care to fix the scheme of organization in the nineteen articles which have now the force of law. Many of the communities which were not represented at the chapter have since accepted the Constitution as approved in this first chapter. The Holy Father was so solicitous that all should be amalgamated that he himself designated the manner in which aggregations may be made.

Previous to the unification there were eleven congregations in

the order, differing more or less in the details of their manner of carrying out their vocation as a teaching order. Four of these congregations, viz.: Paris, Bordeaux, Toulouse, and Lyons, were very numerous, and the two first were particularly illustrious by the importance of their houses, the number of their subjects, among whom were to be found women of the noblest rank and even of blood royal, and by their history and vicissitudes. Paris antedates Bordeaux in papal approbation by six years.

When it became evident that the old Monastery of Via Vittoria in Rome was doomed, and when the work of spoliation had begun, a very eminent French house, that of Clermont-Ferrand, generously offered to go to their assistance, with money and subjects; but as the Roman sisters were of the congregation of Bordeaux, they appealed to those of Blois, who generously responded. Again the Paris branch, in the person of Clermont-Ferrand, asked for co-operation in the good work; but their generous offers were declined and Blois took the house under its protection.

Some time afterward, Mother St. Julien, of Blois, congregation of Bordeaux, finding that her position with regard to the Italian houses was uncanonical, applied to the Sacred Congregation of Bishops and Regulars for necessary enlightenment and legislation. His Eminence Cardinal Satolli was appointed Cardinal Protector, and in an interview he had with the Pope His Holiness expressed a strong desire for the unification of the whole order. The cardinal designated Mother St. Julien to make known this wish of the Holy Father to all the Ursulines of the world. This she did without delay, by means of a circular setting forth the great advantages to arise therefrom, and the rectifying of many uncanonical things that during the lapse of three centuries had crept into the very best and most conservative houses of the order; a state of things not even suspected to exist in many cases.

The response to this circular was of such a nature that eight months later an official letter was transmitted by the Sacred Congregation of Bishops and Regulars to all bishops having Ursu-

lines in their respective dioceses, directing them to ascertain by secret ballot the desires of the Ursulines on the subject. In many houses there was complete unanimity of opinion ; in others, a large preponderance of those favoring it, and, in all, practically, a desire for some kind of modification of existing things. The response to this appeal was of such a nature that the Holy Father commissioned his Eminence Cardinal Satolli to make known to *all houses that had unanimously adhered, with approbation of their bishops*, that he would be much gratified by their sending their superiors or delegates to a general assembly to be held in Rome during the holy year.

Again Mother St. Julien, who had spoken on the subject with the Holy Father several times, in private audiences, was commissioned by the cardinal to send out the invitations to the above-designated communities. As she could not transcend her instructions, many who would willingly have gone to Rome received no invitation, although they would have been welcomed as spectators, but not as partakers in the capitular assemblies. This was clearly shown by a cablegram sent by Cardinal Satolli, in the Pope's name, to the Ursuline convent of Springfield, Ill., in which he stated that while other communities which had not adhered would be welcome, *they*, the Springfield nuns, were obliged to be represented as coming under the head of those indicated by the Pope's words. The Holy Father was greatly pleased with the result of the general chapter, and spoke in heartfelt praise of their obedience to his wish to the Ursulines who were honored with a private audience in the hall of Clement VIII, in the Vatican, December 7, at 12:30 p. m.

Several modifications were made in the schema at the suggestion of the American nuns. While perhaps the conditions of this country were less understood than those of Europe, there was evident a strong desire for enlightenment and full understanding of its needs on the part of the presiding and directing ecclesiastics, and a great readiness to concede any point that would render the order more efficient in its work.

The work of parochial schools will not be interfered with. The cloister will not be enforced wherever it does not already

exist or where it would hamper the higher duty of a teaching order. Practically it is done away with in the United States; and while the spirit of cloister is encouraged, its exterior symbolism of grates, etc., is no longer desired in our country. The church does not wish the Ursulines to lose the vast moral support their dependence on bishops gave them, and therefore, while Rome takes to itself several privileges which formerly belonged to the bishops, it legislates that many things must still be done "intelligentia episcopi." Subjects cannot be transferred at the will of superiors alone; houses remain independent in money matters, only a small tax on net profits being asked to support general and provincial officers. The lay-sister question under American conditions was satisfactorily arranged; in a word, a great order, consisting of totally independent houses, of eleven different congregations, has been merged into one great homogeneous whole, as a generalate, while retaining many of their former customs and privileges, and this has been done with a unanimity, sweetness, and celerity which appear simply marvellous.

The harmonious outcome of this great work is due largely to the tactful way in which the assembly was presided over. Equal to the sagacity of Monseigneur Battandier was the broad, sweet, and conciliating spirit of Father Lemius, the treasurer general of the Oblates. The sermon that he preached at the outset produced such a profound impression on all present that its spirit seemed to pervade every gathering, and to animate the discussion of every question. It is to this sermon as much as to any other one thing that is due the happy result. We print the sermon in its entirety.

OPENING SERMON

delivered by Rev. Father Lemius, General Procurator of the Oblates of Mary Immaculate, at the Ursuline Assembly convened in Rome for the purpose of Unifying the Order, November 14, 1900.

"Let them be one as we are one" (St. John xvii. 22).

REVEREND MOTHERS: God, who in the government of the world embraces alike the great and the small, the general and the particular, nevertheless fol-

lows with a more attentive regard and conducts with a more paternal hand those beings that are more dear to him and closest to his heart. First of all the church, after Jesus Christ, and through Jesus Christ the center of his works ; next, in this church, souls who devote themselves to him without reserve, and among those souls such as make of this devotedness a profession and form associations for better practising it—that is, the Religious Orders ; and even among these orders, those who must promote his glory by the sublimity of their vocation and the fecundity of their works.

Yours is among the very first. Illustrious by the name of its foundress, a virgin renowned among those whom the church honors and who do honor to the church ; illustrious by its antiquity of three centuries ; further distinguished by the most fortunate alliance possible of the contemplative and active life, continuing by the former even in our agitated times the mode of life of the ancient solitaries, and appropriating to itself by the latter the ministry most dear to the church, that which has for its object childhood, especially among those classes of society called by their rank itself to exercise a dominating influence in human events. This ministry of the education of childhood was inaugurated by the Ursulines ; others have followed them, but never have they surpassed or even equalled them.

With what watchful care has Divine Providence surrounded this venerable order during its long course of existence. While institutions solid in appearance, resisting many a storm, have gone down before the pitiless despotism of time or have been swept away by furious tempests of persecution, yours has not only defied the iniquity of men and braved the injury of time, but has moreover drawn from opposition a new growth of strength ; in testimony whereof your four hundred houses stand to-day an admirable net-work spread over the whole earth.

An essential property of Divine Providence is to bring all things into unity, and the words of my text illustrate this tendency because the most jealous care of the Holy Trinity is to place its mark (of unity) upon all its works. Not that eternal Wisdom does not know how, according to beings and times, to relax this unity, for it belongs essentially to Divine Providence also to harmonize things according to their nature and the surroundings in which they have been placed, but nevertheless its habitual tendency and constant effort are towards unity, and it is usual for this watchful Providence to take advantage of favorable changes in times and circumstances to erase lines of division and tighten the bonds of union.

What marvellous changes have been wrought in the relations among men ! In proportion as these relations were beset with difficulties in former times, have they become easy in our own. We have subordinated to our use, I may say, the most powerful forces of nature ; we have bent them to our service, we have taught them to transport from one place to another ourselves and our thoughts with a rapidity that is simply marvellous. These utilized forces have annihilated distance, and produced a nearness that would have seemed

incredible in former times, and thus united, so to speak, the whole human race. Unity is in itself a force. *Vis unita fortior*: it grows by little things. *Concordia res parvæ crescunt*: and increases those that are already great by giving them greater development and strength of action. The wicked know this only too well, and to speak but of the inventions of hell, the secret of their power lies precisely in unity. Should the good, then, disdain such a force? Is it right that their most commendable respect for the past, and for venerable traditions, should blind them to the advantages the new order of things offers for promoting God's honor and glory. If throughout centuries these same good people have lived isolated, is that a reason to remain in this isolation when ancient conditions have passed away, when all things tend to unity, drawing therefrom new strength and energy.

You here present, you have not thought that the past traditions of your order were reasons for rejecting what Providence itself was offering you in the present. The Past: let us take it in its entirety, not in certain places; does it not plead most eloquently for unity? Allow me to sketch in a few words the philosophy of your history, and the profound thought of that wisdom which in the course of ages has brought about its successive phases. You did not come into existence as members separated one from another on the face of the church, but as a compact body, solidly attached to one head, your mother St. Angela; and after her, her successors took the title, written in your first constitutions, of "Mother General." It was like a first sketch of your holy institute; but God, who wished to make of it in all respects one of the most illustrious parts as well as one of the most active and fruitful forces of his church, resolved to raise it to the highest conceivable degree of perfection, and to unite in it highest contemplation with active ministry; in such a manner that the Ursuline Order became one of the most notable examples of that form of apostolic life which gives out to the world in works what it has drawn from heaven in prayer. Then it was in the designs of God to isolate you and he did so, for a time seeming to obliterate the tie that had bound you in his first design; but this was only a temporary measure. Those who understand the admirable logic of Providence and that spirit of wisdom which animates all its works, could foretell that when the isolated members had become sufficiently permeated with this double life of contemplation and action, when it had reached that point where action was but the corollary and, if I may use the expression, the overflow-pipe of contemplation, then the order was to return to its primitive unity at an hour clearly marked by a profound change in the conditions of human society, and in response to the voice of him who is here below the interpreter of the divine will. In this way the two first phases of your history should meet, and form by an admirable synthesis a new embodiment of the past.

No it was not in the designs of God to abandon the primitive form he had given your order, but during a period when, on account of the difficulties in the relations among men, that form was ill-adapted to the perfection required

in its varied elements, God suspended the mark of unity until the difficulty had ceased to exist. And as he conducts things to their end with as much sweetness as strength, he took care to infuse into the bosom of the order itself a vehement desire for union as soon as there seemed a possibility of its realization. Many of its most illustrious members, and greatest among them the Venerable Mother of the Incarnation, contributed to increase, as she tried to realize this desire. You all here present must remember the grand movement of 1875, when one hundred houses affirmed the necessity of and the desire for this unification without one dissenting voice. Why, therefore, have those very houses, the originators and most ardent directors of this movement, combated and opposed with all their might the unification about to be formed?

It is without doubt that God wishes every work of his hand to bear the seal of the Cross of his Son. Be that as it may, this first movement remained sterile and without immediate result. Nevertheless it gave the impetus and prepared the scattered elements of your holy order for a fusion which was in the designs of God, who waited only the fit instrument—the man of his right hand. What man, Reverend Mothers, has more than Leo XIII been the man of God and of his times? The man of God by a sanctity, a wisdom, and a goodness which appear more than human; the man of his times, by a clear view of the imperious needs of modern society and a profound knowledge of that century which has almost completely passed beneath his eyes; knowing besides that it is prudence to bend as much as possible to circumstances, and that the church, immutable in doctrine and morals, should nevertheless place itself in harmony, in its institutions and discipline, with the conditions of different periods of time. Leo XIII has understood that the prime need of the present is unity. Already, in many instances, he has established and encouraged it among religious orders. How many stones dispersed over the face of the church has his hand gathered, and with them built those superb edifices which are the glory of the church and the edification of men. Now it is to the Ursulines he turns and says: “*Ut sint unum—Let them be one.*”

That the Pope desires this unification is a fact that needs no demonstration. After the solemn affirmation of a prince of the church whom we know to be especially beloved by Leo XIII; after the official letter of the Sacred Congregation of Bishops and Regulars, in which were sketched the great lines upon which this unification would be based, a letter which was in itself the expression of the Holy Father's wish, without even taking into account that this desire on the part of His Holiness was apparent in the wording of the final formula “*De Mandato SSmi*,”—after all that, unless some personal interest exists, doubt is no longer possible. To-day, which brings you together in a convocation made in the name of Leo XIII, such a doubt would argue incurable blindness; and to what lengths goes this desire of the Pope, before leaving Rome you will have, I hope, the opportunity of seeing and knowing for yourselves, without need of any go-between.

It is not possible for a Pope to manifest publicly any desire which has not for its object the greater good of the church; then it follows that every desire of a Pope is a counsel, and for souls tending to perfection every desire becomes a command, because every desire, every counsel, every command of a Pope is a desire, a counsel, a command of Jesus Christ. It is not necessary for me to repeat to you that the Pope is indeed what St. Catherine of Siena was wont to call him—Christ on earth; Christ having hidden himself in the silence and solitude of the tabernacle in order to remain on earth, to multiply himself, and to bestow himself upon his creatures; and seeing himself thus bereft of human appearance, has borrowed that of the Pope: the lips of the Pope with which to speak, the hand of the Pope to bless. In a word, Jesus in his full integrity is for the Catholic soul, and still more for the religious, the Jesus of the Tabernacle, but completed, rendered visible, and given a voice through the Pope. If it is thus, Reverend Mothers, and we do not doubt it, and not an Ursuline in the world doubts it, how do we explain this reasoning: “The Pope indeed *desires* the union of the Ursulines—but a voluntary union; let it then take place, but without our taking any part in it.” Is it not apparent how we kill by such reasoning what is best and most delicate in obedience—the very flower of this virtue? A superior of a house is not greater than the Pope; therefore, if the above reasoning is at all valid, what would prevent a religious from saying in her turn, and with a better right: “My superior desires such a thing, but she leaves me free; therefore I will *not* do it.” Woe to the house in which such reasoning prevails!

It is true that all desire by its very nature leaves freedom of action; but let simple and generous obedience (and it is by these qualities obedience shows itself refined and delicate) transform the desire of a superior into a command, and a command binds.

The Pope has at the same time given and taken away liberty—he has given it by his word, he has taken it away by his desire, at least from those who fully understand the spirit of their profession. The contradiction is only apparent, and, in a word, what the Pope has done is only a characteristic of the heavenly prudence of the church, which takes into account human infirmity.

All praise be to you, Reverend Mothers, for having responded with perfect simplicity of soul to this desire, this invitation of the Pope, and praised be your houses in you. My praises, as myself, are nothing; but I am authorized to express the approbation of the Pope himself.

Last Sunday—pardon me for mentioning myself—I had the happiness of being at his feet, and he said to me, with an august gesture that spoke louder than words: “Tell the Ursulines that I bless them and express to them my satisfaction that they are here!” This praise of the Pope does not end here. No, it does not limit itself to you, Reverend Mothers, who listen to me, nor to the houses represented through you; it goes abroad over the whole face of the church to all those Ursulines whom fetters have restrained but who are

here by the deepest wishes of their hearts. Their feet are bound, but their desires have not been strangled. Fear nothing ; this desire will grow until it bursts forth from its broken chains.

After having commended your simplicity of obedience I must now praise your clear-sightedness. You have indeed understood the necessity of this union. Without speaking of the elevation of the educational plane in your houses—elevation which is possible only by uniting—I will refer to the exchange of subjects, which is so imperiously demanded in certain contingencies that it actually takes place and the necessity of which you all understand. But how does it take place ? First in a vague, uncertain manner, after long and at times painful applications and delays, during which vital interests are at stake. Secondly, and this is far more serious, outside of Canon Law and, to speak more accurately, contrary to Canon Law, as will be demonstrated to you in the course of the sessions with greater competency and authority than I myself can bring to such a task. Objectively, therefore, these changes take place illegally and illicitly. Two things are necessary in these exchanges: 1st, a regulating principle to facilitate and enlighten: to facilitate by a certainty of indication that avoids tiresome and useless bungling; to enlighten by precise directions as to the rights of subjects, thus preventing precipitancy and regrets; secondly, a principle of authority to sanction them. This double principle can only exist in a union.

There is still another thing to be considered. With the greatness of heart which ennobles you, what should animate these sessions is not only simplicity of obedience and clearness of view, but moreover a profound sentiment of solidarity, the true name of which is fraternal charity.

You do not know—you who here represent flourishing houses, or at least houses that are self-sustaining, facing the future without misgiving or fear; no, you do not dream of the sharp pain, the bitter anguish hidden away in certain Ursuline convents. I have said in the hearts of Ursulines, your sisters, daughters of the same mother, members of the same family. You have never known what it is to see, with agony of soul, the death of your house approaching, with slow but certain step, as an inevitable necessity. Not one's own death, that would be invoked with all the strength of grief; no, but the death of one's house—of that house in which one was born to the religious life and where one had passed long years in a sweet intimacy with God and beloved sisters. The death of that house where, without stint or grudge, the best part of her energies have been spent ; of that house of which she loves every nook and cranny, because they have been marked by some silent visitation of the heavenly Spouse; of that house, in a word, from which she hoped to take her flight to heaven. Alas! it is condemned by an inflexible law. Upon such a day, at such an hour, it must perish. What torture, what agony! The hour strikes—a rude cart is at the door. Throw in, poor victims; with those hands trembling with emotion, whilst your eyes are dimmed with tears—throw in the few objects that the rapacious cupidity which dig-

nifies itself with the august name of Law has left you. Bid adieu to that house which, already violated by sacrilege, will henceforth be devoted to profane use and may become the home of sin ; bid it adieu and silently follow that poor cart. Oh! what would you wish in such an hour? Would you not prefer to ascend that cart yourselves and, as in another infamous epoch, make of it your ladder to God?

But where will they go? What matters it indeed whither they go, since they have left for ever their well-beloved home, the roof under which they had hoped to die? There are other sacred wrecks scattered around; they will increase their number, until sorrow, that sapper of life's foundation, will have killed them. At a later day it will be said of their home: "You remember that ancient monastery which had sheltered princesses and had been the honor of the church—it lived its life and now it is no more. A few living stones of the edifice dragged out a feeble existence in a corner of yonder strange house, where they awaited the summons of death. Death came and carried them off in its turn; it is finished—the tomb is sealed!"

What! you exclaim, had they no sisters, no family, no friends, no kind heart to pity their lot? They had. There exist in the world convents of the Ursulines who enjoy highest prosperity. Vocations abound, their boarding-schools are full to overflowing, everything is flourishing in the present, there are no fears for the future. Are they, then, dead? Yes they *are* dead—to the needs of their unfortunate sisters. Alas! blame not the hearts of men, blame rather the condition of things. It is the fatal law of isolation that on the same trunk some branches superabound in sap, whilst others dry up and die. Oh, no; do not blame the hearts of the Ursulines. I know them; they resemble the heart of Jesus their Spouse, who was moved and is still moved by the miseries of those whom he has called and made his brethren.

The Ursulines! What have they not tried to do to stop this work of destruction and of death? Almost immediately after the promulgation of the infamous laws condemning your convents of Italy, the movement for unification began. An intense sentiment of fraternal pity was the soul of the movement. And that same sentiment is found again in the first steps taken towards that actual unification which has brought you together. Fraternal pity—I proclaim it aloud, for I have closely followed the whole history of this movement—has created the group of Rome, Blois, and Calvi, which in its turn has been, not the cause exactly, for that is to be found in the Pope's wish alone, but the occasion of all the rest. Decidedly God wills that in some respects we break with the old organization, how venerable soever it may be, which by its form has held the Ursulines in check and centred upon themselves, and that new ways be opened up for the overflowing of the kindly sentiments of their noble hearts. No, it is no longer allowable that in presence of the great changes that have so profoundly revolutionized human relations, and especially in view of such great calamities, your holy order should persevere in an isolation which so closely resembles, for those who do not know you, a cold and unfeeling egoism.

But what am I doing, Reverend Mothers? I appear to be urging upon you the necessity of this union, when you have undertaken such long and perilous journeys only to be united. I am now at that by which I should have begun; that is, it now behooves me to point out to you the kind of union you are to labor for and the dispositions you should bring to this labor.

You are too profoundly penetrated with respect for the present form of your order, so venerable by its origin, which is pontifical; by its antiquity, which is of several centuries; by its fruits, which are admirable, for me to tell you that it is precisely with this feeling of respect that you should be filled. Not one of you assuredly came here to do a work of destruction and to break with so glorious a past. It is true some have failed to come, fearing such a result. Why have they not better understood the guarantee against such a thing that exists in the very city of Rome to which you have been summoned—Rome, so jealous of tradition, and which engenders respect for the past by its very appearance. And more than that: why have they distrusted that prudence of the Holy See, full of delicacy and of sweetness, to which it appertains in last resort to judge your deliberations, and to place its seal upon your new Constitutions. No more than the church do you wish, or could you destroy that which has been determined in and transmitted to you from such ancient times. Your work is one of adaptation alone; the obtaining of certain advantages, the eliminating of certain inconveniences; behold the just measure of the contemplated union—as this union is precisely in its requirements the exact measure of the modifications to be introduced into the actual organization. Must we cast aside our dependence upon bishops? I do not think so. Each house has, I may say, its individuality and its own features; let each one preserve them. Each subject has the right to live and die in the house of her choice; let her keep it. Houses and subjects have special relations with diocesan authority, so that Ursulines have been called the daughters of their bishops. Let these relations remain unbroken; what is needed is simply to modify all these things in such a way as to render a real union possible—I say a real union, not one in name alone, but a union in deed and in truth which will exactly respond to the end proposed.

Such is, if I mistake not, the principle, the rule, the fundamental maxim you ought constantly to have before your eyes, to enlighten your discussions and recognize the lines, often exceedingly fine, where should end your very natural instinct of conservation and begin the work of re-formation. I have before me the *élite* of your order, in point of intelligence and of virtue. Helped by God, who wishes this union and who has so manifestly brought about its beginning, you will, I am convinced, easily perceive those lines of which I speak, where the past and the future meet. You must bring two dispositions to the work, both of which are absolutely necessary; a supernatural spirit and a spirit of sacrifice.

It seems to me that your sessions should assume the character of meditations. We must not think, Reverend Mothers, that there are silent and soli-

tary meditations only, where each one weighs in the bottom of his soul, and in virtue of supernatural principles, the reforms to be brought about in one's own life. There are meditations which may be termed of the House, of the Order. Yes, true meditations, although made by several ; since deliberations of the needs of houses and of the order, as well as those of the individual, should be viewed from a supernatural stand-point. All meditation, strictly speaking, has a triple aspect ; it demands, 1st, attention to the subject as matter of deliberation ; 2d, directing of the intention towards God as its end and aim ; and, 3d, supplication to God for light and help. Thus, while you follow attentively the debates and take part in them, you will have God before your eyes and God alone that is, his glory through the personal sanctification of the Ursulines, and through the salvation of the children entrusted to their care. Therefore, perfect disengagement from earthly and human views ; none of those self-seekings, often so subtle, regarding certain points to which one is attached, and which, if we know ourselves well, seem right and proper and just only because they minister to the human interests still dwelling in the bottom of our hearts. Had I before me saints ready for canonization I would hold the same language to them, in right of the authority of my priesthood, so deeply rooted is self-love within us, and so much is vigilance needed to preserve us from such self-seeking, even when we sincerely believe it thoroughly uprooted from our hearts.

The intention thus purely directed to God, you will pray ardently, and even during the sessions, thus prolonging the *Veni Sancte* with which they will be begun. The work you are about to perform is essentially divine ; and it can only be accomplished by God and by the divine principle with which he will animate you. Think you that he will abandon this order, so venerable, that came forth from his hand and from his heart,—that he will abandon it, I say, to the decisions of your minds, so small, so short-sighted, because so human ? You do not think it. No, you do not think he will permit other hands to touch a work he himself had formed, you know with what infinite love. What, then, are you, Reverend Mothers ? Only simple instruments holding yourselves in readiness for his interior illuminations and inspirations, which are the two means by which God moves the human soul, In these dispositions sacrifice will seem easy to you.

Acts of abnegation will certainly be demanded of you, Reverend Mothers. To pretend to create a union without changing existing things is a simple contradiction. It is not to create an empty name that you have undertaken distant voyages, but to found a powerful and fruitful reality. And it is for this the Pope has called you. Yes ; but to touch the established order, to touch the ensemble of things that up to the present has constituted the life of an Ursuline, is to touch your very selves. Not only because this life is yours, but because it has penetrated into you, into your habits and into your hearts, and has become, in a certain manner, your very selves. What is asked of you is a work of self-renunciation. Do you not see here the great symbol-

ism of all religious life—Sacrifice and the Cross? Doubtless you must study well in order to understand them, the new paths by which Christ wishes to lead you ; but once they are recognized, you must follow them boldly, the cross in hand.

“Perpetual standard” (the cross), said Leo XIII, in his last encyclical, “of all those who wish, not in words but in deeds and in reality to follow Jesus Christ.”

I have only, Reverend Mothers, put in words what I know is in your souls, and each one of you, while I spoke, has but recognized her own sentiments in my words. May God be praised for having inspired in you such generous abnegation at a time when we have so much to deplore : the cowardice of men bearing the name of Christians ! In God's name begin your work. Lay the foundations of that edifice of which you are the first stones ; an edifice which, with God's blessing, will increase in dimension and solidity : a temple from which shall ascend to God most harmonious praise ; a fortress from which shall be hurled with certainty and precision deadly weapons against the enemy of God. In all the houses of the order, what views soever they may entertain, some souls are praying ardently for you. The Pope blesses you, as he has commissioned me to tell you. Nothing is lacking, neither in yourselves, nor around you, nor above you, that can hinder you from accomplishing a work wise and prudent, as well as strong and fruitful. You will accomplish it ; and without speaking of the glory of this work, which counts for nothing in your eyes, you will gain a special glory in heaven ; it will be due to those souls who owe their salvation to the work you are about to do. You will say to them eternally, in the words of St. Paul, “*Vos enim estis gloria*” (1. Thess. ii. 20) : You are my glory. Amen.

The Ursulines were the first religious who established themselves in the northern parts of America. Before the close of the seventeenth century, there were in Canada six communities of women, among whom two were of the Ursuline order ; the House of Quebec, founded in 1639, and Three Rivers, founded in 1697.

In the United States, New Orleans was the first of all the cities which obtained a community of Ursulines. This convent was founded in 1727. At that period Louisiana belonged to France.

In 1730, the community of New Orleans numbered seven Ursulines. Devoted to education and charitable works, they directed a school, an hospital and an orphanage. There were in 1903 some thirty Ursuline convents in the United States, engaged in the education of many thousands of pupils. There are also several communities in Canada.

The National Conference

of

Missionaries to Non-Catholics

**WE ARE AT THE OPENING OF A DIVINE MOVEMENT FOR
AMERICA'S CONVERSION.**

By REV. WILLIAM L. SULLIVAN, C. S. P.

It always takes time, it often takes vicissitudes and disasters, for a great practical truth or a great hope to influence mankind. There are two reasons for this : one in the speaker of the truth or oracle of the hope ; the other in the generation which he addresses. As to the prophet himself, his obstacle is in proving his idea to be workable ; in finding ways and means of convincing men that his enthusiasm can be harnessed to achievement, and that his private illumination is a public and providential breaking of light on pathways to new duties and new successes. For rarely has it happened that to one given the vocation of announcing such a truth or hope has the further blessing been vouchsafed of so presenting his message to the world that his own times will accept it at his appreciation, and enter upon the line of conduct which that message requires.

And this consideration points to the second obstacle, namely, on the part of the generation of men to whom the prophet appears. Because he has merely shed light, they do not follow him. Though with his truth, speculatively stated, they agree ; though with his hope they sympathize ; still because he has not shown signs and wonders they hold off. They possess ideas and expend their energy—and they may expend it unselfishly—on lines that are settled, safe, respectable. To risk this safety and

respectability in a mere venture, however inviting; to hazard failure, possibly to appear foolish—this they will refuse to do because this is the part of enthusiasts who are daring; and the bulk of men are enthusiasts only when there is no special call for daring. But show them that the truth spoken has the support of the truth acted on; that the hope which has cast into their hearts the spark of aspiration needs for realization no more than the support of willing hands, and then the new idea from an opinion will become a cause, and will succeed in proportion to the devotion back of it. The pity is that when it has become a cause, the noble spirit whom God elected to fling the light of it into the world is already dead, resting from the tardy understanding of men and the consuming of his own heart. Still, on the grave of such a man the dust will not too long be allowed to deepen, and some day there will be raised above his tomb a fit temple to the truth he lived and died for.

A generation has passed since a man of this sort urged upon the world what God had first inspired in him as a hope, and later confirmed in him as a vocation—the conversion of the United States to the Church of God; the making of a Catholic America. How he wrought and prayed for that; how for that

NOTE.—A photograph of Members of the first Conference was published at the time. The group included:

1. Rev. Peter McClean, of the Hartford Apostolate; 2. Mr. J. A. Blount, Anniston, Ala.; 3. Mr. N. F. Thompson, Birmingham, Ala.; 4. Rev. Michael Otis; 5. Rev. Thomas F. Cusack, of the New York Apostolate; 6. Rev. W. S. Kress, of the Cleveland Apostolate; 7. Rev. Joseph F. Busch, St. Paul, Minn., Apostolate; 8. Rev. W. S. Sullivan; 9. Rev. H. E. O'Grady, Missionary in Alabama; 10. Rev. Bertrand Conway; 11. Rev. F. B. Doherty; 12. Rev. Edwin Drury, Missionary in Kentucky; 13. Rev. T. F. Price, Editor of *Truth*, North Carolina; 14. Rev. Michael A. Irwin, of North Carolina; 15. Rev. John Marks Handly; 16. Rev. Xavier Sutton, Passionist; 17. Rev. Dr. Guinan, of New York Apostolate; 18. Rev. John P. Michaelis, of the Cleveland Apostolate; 19. Rev. John T. Burns, Huntsville, Ala.; 20. Rev. William Stang, D. D., of the Providence, R. I., Apostolate; 21. Rev. T. V. Tobin, Chattanooga; 22. Right Rev. Thomas S. Byrne, Bishop of Nashville; 23. Rev. Walter Elliott; 24. Right Rev. Edward P. Allen, Bishop of Mobile; 25. Rev. A. P. Doyle.

he was worn by labors without and wasted by zeal within, only those who lived with him may know, and even they inadequately. But the great hope was then, as even now it sometimes is, dashed hard against the stones of indifference, or against the perhaps rougher rack of that sort of sympathy which is as remote from active co-operation as it is uncolored by enthusiasm. Nor could men be blamed if they took this attitude. No definite working-plan for the great idea had been put in operation, and the practicability of the whole scheme, so far as the human side of it went, could be fairly debated by the prudent, the cautious, and the calculating.

And so it came to pass that with a mind absorbed in the outlines of a mighty campaign for God, but with a heart made heavy because he faced the forlorn hope almost alone, Father Hecker died.

But his idea lived, for it is divine. And now, in the blessed providence of God, that idea faces this generation in far different equipment than when first it was addressed to the generation just passing. The conversion of America may still be a far-off realization of our present hope ; a harvest out of seeds now sowing of which no man can foretell the day of the gathering. But the conversion of America is now more than merely a hope. It is become an enthusiasm—a passionate vocation for some of the fairest lives in the priesthood of the United States. It is now more than the chance scattering of the seed of the word of God. It is already a harvest. For already there have been gathered into the barns of the Master thousands of souls that have grown out of the priestly labors and the holy intercessions sown in this divine apostolate.

The great idea needed enthusiasts, who feared not failure nor the charge of folly, and, thanks be to God ! it has them. It needed lives exclusively consecrated to it, and it has gloriously obtained them. It needed successes in the way of conversions, and by the grace of the Saviour Christ, who alone can give the increase, it has won them. As a result, the present position of the work of winning our country to the church may thus be summarily presented :

1. The work is permanently, systematically, and efficaciously established in the missions to non-Catholics.

2. It received the special commendation of Leo XIII in his letter of September 28, 1895, to Apostolic Delegate Cardinal Satolli.

3. It has the warm sympathy and active support of the American bishops. In about thirty dioceses non-Catholic missions have been given, and in about a dozen have priests, and almost always diocesan priests, been set apart for these missions as practically their exclusive work.

4. Regular pastors in fast-increasing numbers are giving non-Catholic missions in their parishes, and following them up with steady work for non-Catholics.

5. A Catholic Missionary Union has been incorporated under the laws of the State of New York for the important matter of financing the movement in needy parts of the country. This Union, in which the Archbishops of New York and Philadelphia are directors, has the charge of supplying a sufficient income for support, and also missionary literature to missionaries to non-Catholics in poor districts of the South and West. For this purpose it is legally empowered to receive, invest, and disburse whatever sums may be given or bequeathed to it.

6. A quarterly review—*The Missionary*—is the organ of the movement, and reflects every phase of it.

7. In seminaries and in the novitiates of religious orders the future priests of the country are zealously entering into the spirit of the work in a way that insures its perpetuation.

Last of all, and best of all, a great tide of intercessory prayer for this Apostolate is breaking against the throne of God. In convents and in seminaries, at the altar and in the world, holy souls are beseeching God that He may accept their prayers and sacrifices for a Catholic America.

For all this there cannot be a Catholic heart in America that does not exclaim "Thanks be to God!" The hope that once men feared to speak, so mighty was it; the vocation lived for and died for by a predestined vessel of election, is at last a Cause, with its lovers openly professing it, and with Heaven's best gifts

of mind and soul, of nature and grace, enlisted in it. God has blessed the work. He will yet more richly bless it. As it has had its prophet, it will have its apostles and its doctors. It will have its share of prayer and sacrifice, of suffering and sanctity. It will have all that any work of God has ever had; and in the Providence that has already fostered and directed it, we cannot doubt that it will have ultimate success in the achievement of its supreme design.

A notable advance in the progress of the movement was the organization of the workers in the field, effected at the Conference of Missionaries to non-Catholics held during the last week of August, 1901, in the Paulist Convent of St. Francis de Sales, at Winchester, Tennessee. Two bishops, Byrne of Nashville, who presided, and Allen of Mobile, and twenty priests were present at every session. In all respects it was a Catholic gathering: Catholic in the character and nationality of the missionaries, for names like Kress and Stang and Michaelis and Busch are sandwiched in between names like O'Grady and Doherty and McClean; Catholic in the sense of œcumenical, for all sections of the country, except the extreme West, were represented; Catholic in composition, for priests of religious communities touched elbows with the diocesan clergy, and the presence of two convert laymen gave still further emphasis to the note of Catholicity; Catholic, finally, in the scope of its deliberations, for no missionary interest, from an apostolate of prayer to the foreign missions, was left unconsidered.

Indeed, nothing about the movement may make us more hopeful than this universality of the persons and the interests concerned in it. For not being exclusively identified with one man or one set of men, it avoids the animadversions of that perverse element in human nature whereby those who have a real or an imaginary ground of complaint against an individual or a society carry forward their hostility to every possible act that emanates from that individual or that society. Because, as wise Joubert puts it; "Men are almost always led on from the desire to contradict the doctor, to the desire to contradict the doctrine." The doctor in this case being practically the whole hierarchy and

priesthood of the country, we hardly need look for any serious contradiction of the doctrine.

The first hour of the Conference was given over to the reading of letters from the American bishops and the superiors of religious orders. And of the entire convention no hour was more full of gladness and encouragement. To listen to the blessings and commendations sent by Cardinal Martinelli and over a score of bishops and provincials, gave the little company of missionaries a sense of solidarity and support that will make mightily for efficient work. Holy though the cause, and passionate the loyalty behind it, the one was made holier and the other more absorbing by those kindly encouragements of our leaders in Israel.

The scope of three days' discussions will best be outlined by giving the subjects of the papers read, and the names of those who treated them: "The Work of a Diocesan Band of Missionaries to non-Catholics," by Father Cusack, of the New York Apostolate; "The Missionary and His Topics," by Father Elliott, C. S. P.; "The Work of a Diocesan Band in its City Parish," by Father Kress, of the Cleveland Apostolate; "The Use of Missionary Literature," by Father Xavier, C. P.; "An Apostolate of Prayer for Conversions," by Father Younan, C. S. P.; "The Question-Box," by Father Conway, C. S. P.; "The Eucharistic Mission," by Father Michaelis, of the Cleveland Apostolate; "The Personal Influence of the Missionary," by Father Doherty, C. S. P.; "The Work in the South," by Father O'Grady, of Alabama; "Localized Work in Country Districts," by Father Price, of North Carolina; "The Educational Side of the Movement," by Dr. Stang, of Rhode Island; "The Outlook among the Scandinavians of the Northwest," by Father Busch, of Minnesota; "The Relations of a non-Catholic to a Catholic Mission," by Father McClean, of Connecticut; "The Catholic Missionary Union," by Father Doyle, C. S. P.

Besides these, Bishops Byrne and Allen discussed work among the negroes; Father Drury, the Missions in Kentucky; and Messrs. Blunt and Thompson, of Alabama, spoke from the standpoint of laymen and converts.

These were the subjects treated; but how inadequate is the mere mention of them to tell of their spirit and their effect! One would have to be present to know how our hearts leaped at sentences like: "Before God we take the Church's foreign mission heroes for our inspiration and our models"; or at the modestly spoken story of the complete and self-effacing sacrifices of some Apostle of the South. Priestliness and the priestly passion—zeal—were phrased in every sentence read and voiced in every utterance delivered. In nothing was this so well illustrated as in the frequent and affectionate mention of the foreign missions. There is the test of the genuine missionary spirit. Given an instinctive love for the heathen apostolate, and a spontaneous reverence that is almost worship for the heroes laboring in it, and you have the forever unshakable granite bed-rock of the missionary character. Now, in almost every session there was some touching reference to our brothers of the cross in heathendom. The project of a Seminary for the Home and Foreign Missions are ardently talked over in an informal way, and every heart prayed to God for the hastening of the day when in some American city we shall have a house like the home of heroes in the Rue du Bac, with all its glorious traditions, even, if God may so bless us, to the *Salle des Martyrs*.

To the members of the Conference it mattered little that the task they are attempting is gigantic. Not that they blind themselves to a single obstacle or hypnotize themselves with an enthusiasm which overreaches prudence and destroys judgment. The conversion of America is a mighty labor, and none know that better, or acknowledge it more calmly, than these missionaries to unbelievers. Nevertheless, in their minds, neither the conversion of the country nor the supreme usefulness of non-Catholic missions is for one instant fatuous or problematical. "Non-Catholic missions are of no use" may be the sentiment or the expressed opinion of some men, but those who have given themselves to the work for one year, for five, for ten, absolutely reject such a view, and, to a man, will declare this work for non-Catholics to be the grandest work now before the Church in this country, and the sublimest labor to which a priest can

consecrate his life. They, better than other men, have seen the appalling destitution of souls outside the bursting granaries of God's kingdom; have heard the "Come over and help us" that brought St. Paul to Macedonia; and know that the religiously-minded millions of America can be made to see that their spiritual needs—now clamorous for the satisfaction of truth and grace—must lead them to the holy household which is the ancient sanctuary of Truth and the unfailing treasury of grace.

The non-Catholic mission movement, then, is now not of debatable, but of certain and immense usefulness. It is no longer the transient outbreaking of irrepressible enthusiasm, but a systematic work of consummate prudence as well as of eager zeal. It has risen unto the dignity of an organized movement depending on no one man or group of men, but a great movement as broad as the church, with the hierarchy behind it and the approbation of Rome smiling on it. Some of the immediate needs of the work, as discussed in the Convention, are these:

1. That the missionaries engaged in it meet regularly for the perfecting of mission-methods and the securing of more unified co-operation.

2. That an Apostolate of Prayer for conversions be spread everywhere, among priests, seminarists, convents, and the laity.

3. That the number of missionaries be augmented both by the forming of bands of diocesan missionaries, and by the co-operation of the religious orders.

4. That resident pastors should everywhere try to have missions for non-Catholics in their parish churches at regular intervals, and should make special sermons for non-Catholics a constant feature of parochial ministration.

5. That the laity, and especially organizations of men, be brought into active co-operation with this work.

6. That the Catholic Missionary Union be given the material assistance absolutely indispensable for the carrying on of the work in destitute parts of the country.

At the end of the Conference friendships had been formed, methods of work suggested, and mutual encouragement given, which will confer a thousand-fold increase of vigor and efficiency to this great work for God. *Vivat. floreat, crescat.*

The Missionary and His Topics.*

By REV. WALTER ELLIOTT, C. S. P.

THE OPPORTUNITY AND THE MOTIVE.

A PATIENT study of existing religious conditions in America should convince one that the people are famishing for the truths that Catholicity alone can teach. The manifold religions which sprang from the Reformation merely mock their divine appetite; and too often scepticism is the result.

The American people crave to know the truth. Seldom does a kindly invitation fail to draw an audience of earnest seekers after Christ and His salvation. There is no part of America in which a Catholic priest may not have non-Catholic hearers for the asking, men and women sincerely searching for the truth. This missionary opportunity fires our hearts with courage.

Who can doubt that this eagerness to hear the truth means the conversion of America? And who can doubt that with America will be converted England and Germany, forming with our nation that mighty North into whose hands the world has been delivered by its Creator, in order that the name of Jesus may thereby become "great among the gentiles." Win America for Jesus Christ and all is won.

Now, the appreciation of this missionary opportunity is part of our inspiration; and it should be made highly practical. That means that the missionary should realize that as yet this people belongs to the world and not to Christ, and needs to be saved, just as a man in a burning house needs to be saved from being burnt alive. Let us realize that the men and women about us are under the empire of sin and error, and that they are to be saved only by the grace of Jesus Christ as it is committed to

***A paper read at the First Missionary Conference, August, 1901.**

His Church and is by her dispensed, because no other church whatever has any divine mission to save men, or is, as an organization, anything but false and spurious.

The question in each missionary's mind is, therefore, whether or not he can save any of these poor souls from sin and hell, souls longing to be saved, dependent on him for their knowledge of the means of salvation. This, therefore, is the main question of our vocation: How can I shut the gates of hell to these immortal souls, and open to them the gates of heaven? I am a preacher of salvation, an enemy of damnation.

It is for that reason that I am an advocate of the truth of Christ and the Church of Christ, and for that reason alone. An apologist defends Catholic doctrine. A controversialist assails error. A missionary makes converts.

Practically viewed, the most important of our topics is that of church authorities; for the main difficulty of our hearers must be the main topic of our missions: and that difficulty is the Church itself. Non-Catholics, as a rule, accept particular doctrines more easily than they accept the great dogma that all of Christ's doctrines are committed to a society—one, exclusive, independent church.

Prove that this is so—that it is necessary, that the Church is divine in its origin, rights, gifts; prove the Church's claims, and you prove the main thing for making converts. That must be done; whatever else is proved must help prove this essential doctrine and essential fact. Prove any truth you please; it helps, as long as you prove that it is linked to the dogmatic and disciplinary supremacy of the Church. Any argument on any theme is effective *for making converts* in proportion to its leading the hearer finally to accept the Church as his spiritual mistress and guide.

This is the essential way: Christ is divine and teaches through his Church; the inner divine life of man is indeed the real life; but it is had in and by the external Church, which is the body of Christ, the Holy Spirit's bride. The practice of virtue is God's life on earth, but it must be had in the Church; the pardon of sin is to be had securely only there; the perfection of union

with God through Christ is to be had only in the Eucharist, and in the Church which has the priesthood and the altar of Christ ; communication with the angels of God and with our glorified dead, and with our departed but still suffering brethren, all this is our privilege only because we are of the Church of the New Jerusalem, and have come thereby to the company of many thousands of the angels and of the spirits of the just made perfect.

Keeping this missionary pole star ever in view, one can treat of any topic of natural or revealed religion, and thereby retain a due sense of proportion in doctrinal matters.

The missionary, while exhibiting a perfect allegiance to all truths, should show himself deeply impressed with those the knowledge of which is most necessary. For example, in treating of confession, we should show how the sacrament reveals to the penitent the hatefulness of sin, involves the necessity of heartfelt sorrow, and imparts the tender mercies of God ; not confining ourselves to the standard arguments for the divine institution of the sacrament. In treating of the blessed Eucharist, besides showing its divine institution, we should dwell on the unspeakable desire of Jesus Christ for union with us, and the constant yearning of souls for union with him. The incalculable worth of the certain truth, as against the delirious agony of doubt, should be carefully explained while expounding papal infallibility.

Besides the logical and practical necessity of thus revealing the intrinsic notes of Catholic truth, this method has evident dialectic advantages ; especially this : we are enabled to start on common ground with our non-Catholic hearers. Happy the advocate whose cause finds an ally in the breasts of his hearers ! By displaying the interior worth of the Catholic faith we arouse the religious interests of our audience. The most eager longing of the guileless soul is the longing for God. That is what we must appeal to. Learn how to speak well of God and of divine things, and if the men and women you address have hearts of stone you will sooner or later melt them into floods of religious emotion.

If an appeal for God is made with candor, intelligence, and especially with genuine fervor, it can hardly fail to establish in guileless souls the positive side of religion, and also its most spiritual side associated with the appeal for God's Church. This, furthermore, would seem the easiest method, as it is the most direct. Appealing to the spiritual motives awakens the most widespread interest, and it goes to the root of all religious questions—God, and Jesus Christ His Son, God and the Holy Spirit in His Church.

But to many of us the temptation to confine ourselves to attacking error, to proving that Protestantism is absurd, unscriptural, self-destructive—in a word the temptation to assail and rout the enemy is almost irresistible. This is the instinctive way. It is more natural to rout an enemy than to make him a friend. But as the latter is our ultimate purpose, it should be made, if possible, our immediate, our continual one.

Again, the externals of the Catholic religion are so attractive that they sometimes allure us to too exclusive a consideration of the outer glories of the Church. Let us remember that there are few who will bend to the yoke of Christ, that is to the authority of the Church, because you prove that she founded modern civilization, that she is the only enduring institution among men, that Catholic life conduces to ideal citizenship. I do not say that there is no room for all this, but I insist that such topics are not the best convert-makers; they have their uses; they prepare the way, they should not be entirely omitted; but they should not absorb the missionary's zeal.

Everything helps the truth; but to awaken a deep longing for divine union and a profound sorrow for sin are essential to conversion; these must be the final motives for entering the Church. And they are often the very beginnings of the convert's approach to the church. Non-Catholics must be convinced that they are sinners, they must be made to long for confession. They must be made to long for the great Roman certitude, "the Church of the living God, the pillar and the ground of the truth"; they must hunger and thirst for Jesus Christ in Holy Communion as men famish for food and drink in a desert.



FATHER PRANDO, S.J.

RIGHT REV. J. B. BRONDEL, D.D. VERY REV. JOS. CATALDO.

SAINT FRANCIS XAVIER MISSION SCHOOL—CROW INDIAN AGENCY, MONTANA.

A Divine Movement for America's Conversion.

IN the year 1896, the late Archbishop Corrigan requested the superior of the Paulist Fathers to have some one delegated to inaugurate the missionary work to non-Catholics in the Archdiocese of New York. Father Elliott was selected for this special duty. The success of the movement has been phenomenal, throughout the greater part of the country.



NATIONAL CONFERENCE OF MISSIONARIES, AUGUST, 1891.

1. Rev. Peter McClean, of the Hartford Apostolate; 2. Mr. J. A. Blount, Anniston, Ala. 3. Mr. N. F. Thompson, Birmingham, Ala.; 4. Rev. Michael Otis; 5. Rev. Thomas F. Cusack, of the New York Apostolate; 6. Rev. W. S. Kress, of the Cleveland Apostolate; 7. Rev. Joseph F. Busch, St. Paul, Minn., Apostolate; 8. Rev. W. S. Sullivan; 9. Rev. H. E. O'Grady, Missionary in Alabama; 10. Rev. Bertrand Conway; 11. Rev. F. B. Doherty; 12. Rev. Edwin Drury, Missionary in Kentucky; 13. Rev. T. F. Price, Editor of *Truth*, North Carolina; 14. Rev. Michael A. Irwin, of North Carolina; 15. Rev. John Marks Handly; 16. Rev. Xavier Sutton, Passionist; 17. Rev. Dr. Guinan, of New York Apostolate; 18. Rev. John P. Michaelis, of the Cleveland Apostolate; 19. Rev. John T. Burns, Huntsville, Ala.; 20. Rev. William Stang, D.D., of the Providence, R. I., Apostolate; 21. Rev. T. V. Tobin, Chattanooga; 22. Right Rev. Thomas S. Byrne, Bishop of Nashville; 23. Rev. Walter Elliott; 24. Right Rev. Edward P. Allen, Bishop of Mobile; 25. Rev. A. P. Doyle.

A Notable Group of Churchmen.

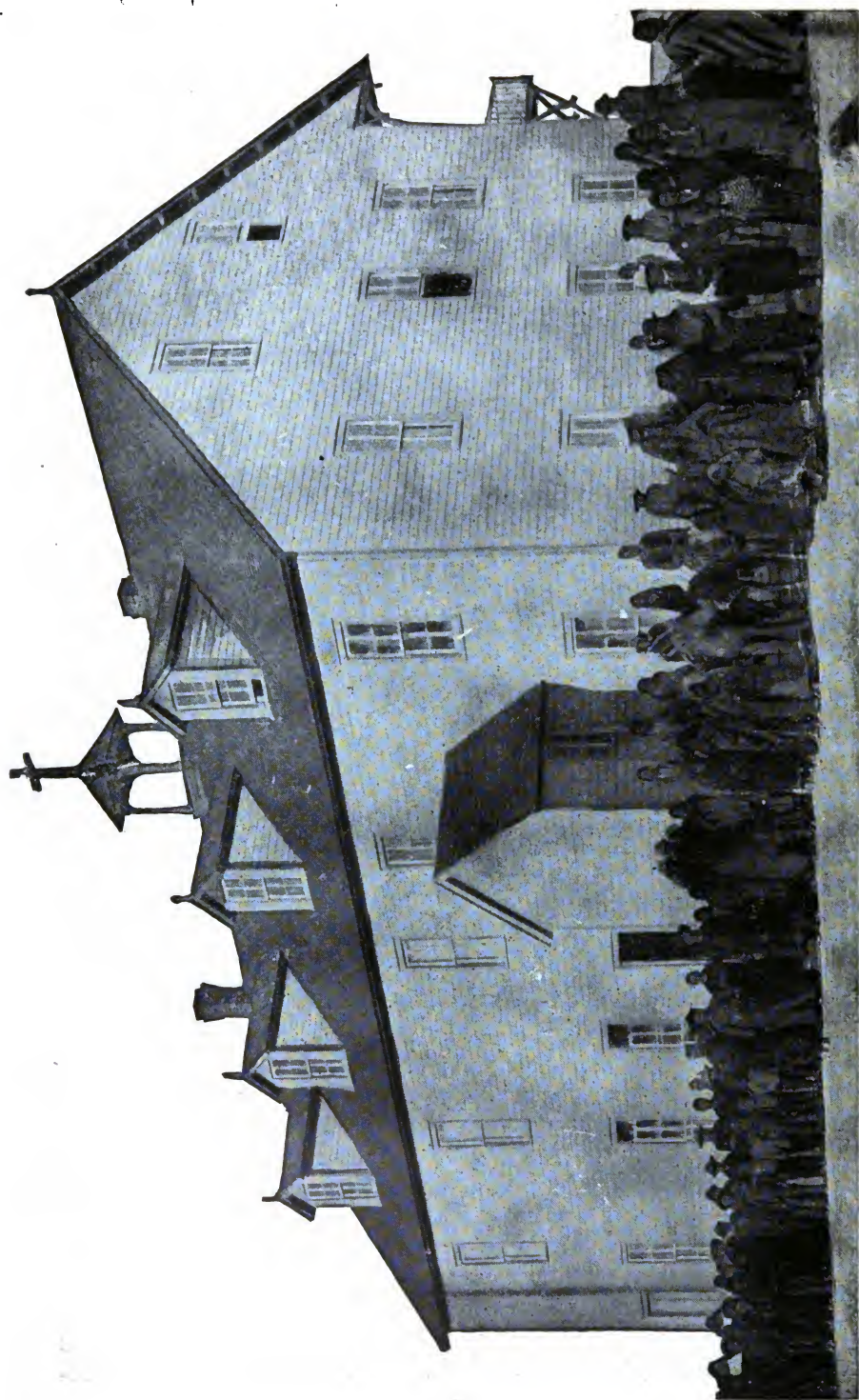
OF the accompanying noteworthy group of eminent ecclesiastics, four have been converts to the Catholic Church. The late Rev. Alfred Young was a native of New Jersey, and subsequent to his conversion joined the Paulist Congregation. He was a man of broad and deep scholarship, and a writer of extraordinary force. His book: "Catholic and Protestant Countries compared, in Civilization, Popular Happiness, General Intelligence and Morality," the New York Sun did not hesitate to pronounce "the strongest piece of controversial literature upon the Catholic side that has been put forth in recent times."



Rev. Alfred Young, Father Hecker, Archbishop J. J. Keane. Father Augustine Hewitt, Rev. Clarence Walworth.
Paulist. Paulist. Paulist.

1, Rev. Alfred Young, Paulist. 2, Rev. Father Hecker, Founder First Superior General of Paulist Order. 3, Right Rev. J. J. Keane, D. D., Rector Catholic University. 4, Rev. Augustine Hewitt, Superior General of Paulist. 5, Rev. Clarence Walworth of Albany, Son of Chancellor Walworth of N. Y., who was a convert.

Few men have exercised a more beneficent influence on the Church in America than Father Isaac T. Hecker, the founder of the Paulist Congregation. His life and work are a portion of the present day history of American Catholicity. Of his able and zealous supporters none held a more conspicuous place than Rev. Augustine F. Hewitt, who succeeded him as Superior of the Paulist Society. Rev. Clarence A. Walworth, son of Chancellor Walworth, of New York, and Most Rev. Archbishop Keane, of Dubuque, and formerly Rector of the Catholic University, Washington, are familiar names to American Catholic readers.



CONFIRMATION DAY AMONG THE CATHOLIC INDIANS AT THEIR MISSION HOUSE.

When they begin to listen to us, as a rule non-Catholics are convinced that the Church stands as an obstacle between souls and God, and our task is to show that the Church brings souls nearer to God. They want God. But mostly they would rather have God without any church. Our purpose is to show that such is not God's will. When shall we realize that to non-Catholics the extreme unity, universality, and perpetuity of the Catholic Church make up a spectacle of power calculated to arouse distrust? These notes of the divine origin of our religion, having first been fully proved, must then be shown in their spiritual aspect, in their reference to the most personal of the Church's notes, her holiness.

A powerful organization is not attractive to the religious souls around us except it be proved to be a powerful means of personal sanctification. The men with whom we deal are not naturally religious imperialists. They fancy we want to make them mere religious machines. Let non-Catholics know the Church in its personal relation, namely, a divinely given means for the union of the individual soul with God. The Church is vast, indeed, but for the sake of vast numbers of men and women, each separately to be saved and sanctified. It is one for the sake of the unity of the spirit in the bond of peace for all men and for every man. The priceless boon of the certain truth to each man and woman is the reason of infallibility.

Earnest souls may admire a church with a splendid hierarchy or a glorious history ; but they long for God—God leading their minds out of the babel of Protestantism into the tranquil fellowship of the saints ; God saying to them through his ministry, " Be of good heart, son, thy sins are forgiven thee," a message so different from the Protestant assurance of election—subjective, gloomy, censorious, fanatical ; they long for God in the sweet joy of Holy Communion, in the Catholic interior life and love of the Holy Spirit : God, in a word, perpetuating the work of Jesus Christ through His Holy Brotherhood, the Church, through His blessed Sacraments, through His ever-abiding Paraclete, through His Church.

To begin the conversion of a Protestant is to remove the

delusion that our religion is wholly or mainly a matter of observances and formalities, hierarchies and uniformity. Oh, if they but knew the interior side, the faith and hope and love that we enjoy; the witness of the Spirit, the nearness of Christ, and the strength against sin,—if they knew these divine gifts, if they but knew Catholicity as we know it, how very many more of them would gladly give up all things to become Catholics. That, we repeat, is only showing them what the Church practically is to ourselves; and yet it is the spiritual line of argument.

Earnest natures long to lead virtuous and spiritual lives; they will not consider seriously any other claim for a religion than that it helps them to do so; whatever else is proved, that claim must be manifestly proved. Do we not know that it is dread of externalism that sets men's minds most strongly against our faith?—the dread that we are for church ritual and church authority rather than for the Spirit of God? Abate no jot or tittle of the rights of eternal religion, nay, advance these rights to the uttermost by showing them to be divine, and by revealing the inward spirit.

Teach this: the Catholic religion is the dwelling of the Holy Spirit in the souls of men, begun and perpetuated by Jesus Christ through the ministry and ordinances of his Church. "Why I am a Catholic," is a topic which in a detail way discloses this inner worth of Catholicity. But all discourses, all answers to questions, should smack of this deep meaning of the Church. As the actual life of a true Catholic is the union of the interior and the external life of God among men, so should be the presentation of the Church to our separated brethren.

The perpetuity of the Church, her apostolic identity, is indeed a glorious theme. All history bears witness to the splendid fact that this is the same society that the Lord founded when He chose the Twelve, when he chose them as the first bishops of His one only society. But what for? Ah, dwell upon that question and give it full answer, frequent answer: what was His prophetic purpose in regard to your audience, the very persons here and now listening to you? Show that the Church is the mediation of Christ between earth and heaven. Let your

thoughts of the Church and your thoughts of Christ blend in separably together, and so let your utterance be.

This being the mind of the missionary, he will of course teach in all things the common doctrine of the Church : and his purpose to do so should be publicly claimed by him in his opening discourse. He should quote from catechisms, from the councils of Trent and of the Vatican, from the decrees of pontiffs, everywhere from Scripture, especially from the New Testament. His doctrine is such as to sound familiar to the bishops and priests. It will pass current instantly with practised theologians. He adds nothing and omits nothing.

He has no theological fads, no devotional eccentricities to advocate. Although the newest of all novelties to non-Catholics, to the faithful it is good, old-fashioned Catholicity, familiar and beloved.

There must be no minimizing. Of all the felonies known to man or God none is worse than that of obtaining converts under false pretences. And it should be borne in mind that one may minimize by omitting to mention certain doctrines as well as by belittling the importance of others. The missionary must stand for an integral Catholicity, doctrinal and devotional. Nor does this hinder a right sense of proportion in doctrines, as already noticed ; rather it opens the true perspective among Catholic teachings.

The message of salvation and the messenger must be of a piece. "I knew nothing among you," said St. Paul, "but Christ, and him crucified" ; and he would let no man be troublesome to him, for he bore in his body the marks of the Crucified. No topic is so interesting to non-Catholics as the missionary himself. He himself should be his best discourse. No cause can be so hopeless as a religious one which has an incompetent, shall we say an unworthy advocate ? No cause is so favored as one championed by a saint.

To gain the personal esteem of a non-Catholic is often the first step towards his conversion ; frequently it smooths the last step, that which is across the threshold. An inevitable question in the soul's question-box is, What kind of a man are you ? Is it

rightly answered by, I am very eloquent ; or, I am awfully sharp, you can't catch me ; or, I am extremely witty—I can raise roars of laughter at your expense ; or even, I am deeply learned ?

So much depends on the man, that one who teaches with the Apostle's "spirit and power" cannot fail of making converts, even though his style be faulty and his delivery awkward. Himself transformed into Christ, his teaching is the same. He that dwelleth within him teacheth by him, namely, the spirit of Christ that is in him.

Yes, they will certainly ask, What sort of a man is this Catholic priest? Let the answer be, He is a kindly man, very patient with you ; he is one you would like to talk with privately ; he is evidently in dead earnest ; there's nothing perfunctory about him, nor any cant ; there is no parade of learning, yet he is familiar with Scripture, and quite at home in religious questions ; he has a well-trained mind, yet he is modest, straightforward, and open ; he impresses you as a really pious man ; he may be homely enough in his manners, but he has no airs ; rather a spirit of gentle authority, as if conscious of a divine mission.

The secret of the Catholic missionary's success throughout the world (a very open secret) is the kind of man he is—that as men, our missionaries win reverence for themselves even before they win conviction for their religion. They advance their cause by personal holiness ; by a love for Jesus Christ too profound and pervading to be hidden by the most ingenious humility ; by a love of souls that never knows fatigue in their service, never cares for danger or privation, that positively courts martyrdom ; by contempt for money and all the world's luxury. All this is not too much to purchase the pearl of great price.

The best that the Catholic religion can do in forming character must be manifest in the Catholic missionary. If he will disarm prejudice, arouse souls from spiritual torpor, recommend a religion, nay, impose the yoke of a religion so self-denying as ours, he must be a model priest. Our task is not so much to win assent to Catholic faith as to extort it. And then we have to push on yet further ; we have to compel repentance for sin and confession of the same to a fellow-man. How often have you

not seen those intelligent faces in your audience averted from you, their very looks turned away from you as they hear your arguments. They are saddened at your power, reluctant to admit it. They listen to Catholic truth like men walking through a pelting snow-storm.

How sincere must be the virtue of a missionary to meet such conditions. Says the *Imitation of Christ* (ii. 12): "No man is fit to comprehend heavenly things who has not resigned himself to suffer adversities for Christ." According to this doctrine even to know religion well involves suffering for Christ. How much rather shall this be said of teaching the faith, and that to unwilling souls, nay, to hostile ones. How can we preach Christ and him crucified unless we know what crucifixion is?—and this is a science learned mainly by experiment. However, upon this ascetical side of our vocation it is not my office to dwell.

Our lives are not without labor, but they are full of ease and luxury, compared with the lives of our brethren of the foreign missions. Side by side with our attack on error among civilized races is the vast and sublime apostolate for the conversion of the pagan nations; and that apostolate is at once our wonder and our reproach. The missionary to the heathen is the ideal Catholic missionary. We are indeed missionaries; but our blood-thirsty heathen are kindly Protestant friends; our perilous journeys are in comfortable railroad coaches; our deathly solitude is the copious supply of daily papers and the company of our brethren of the parish priesthood; our hunger and thirst for the sake of Christ's Gospel is our table plentifully supplied with food. The rich and fertile field of this noble and gentle and intelligent people is in vivid contrast with that tilled by the real heroes of the Gospel of Christ, in far-off China, in darkest Africa, in plague-stricken India, even at our very doors among the degenerate remnants of the American Indian tribes. Can we even claim fellowship with these glorious apostles of Christ? If so, let us make ourselves worthy of such an honor; and let us every way aid in their support by assisting the Society for the Propagation of the Faith.

All hail to our brethren of the heathen missions! They are

indeed great souls; they have given up all things to save men and women redeemed by the blood of Christ—given up home and country, language and civilization, ready to die for Christ and His little ones, as many of their brethren and of their converts have already gloriously died. We declare before God that we take them for our models; that if we are not naked, nor hungry for Christ's sake, we are at least simple and frugal and unostentatious in our lives, we are disinterested, we aspire to be heroic. And we would, if God willed it, suffer all things and even death itself to save souls.

If we have no barbarous jargon to learn, we are at least diligent students of our holy themes and of the dogmas of the Church; if we are well housed, yet we ungrudgingly give ourselves early and late to the service of all the people, to hearing the sinner's sorrowful tale, to persuading non-Catholics—great throngs of them, or one by one, patiently devoting ourselves to instructing converts.

We are at the opening of a divine movement for America's conversion. We can fail only by our failure to be true Catholics and true missionaries—the very truest. We might fail by trusting to human aids rather than to God and to God alone. But we have anchored our hopes in God's blessed favor, we trust in Him alone; in our interior vocation to be missionaries, which we know to be the call of the Holy Ghost. To that we shall be faithful unto death.

We shall be faithful to the external order of God. We shall be absolutely obedient in word and work and spirit to God's appointed rulers, the Bishops of the Church: we are only too glad of their notice and their guidance. We shall be wholly one in doctrine with the Vicar of Christ and absolutely subject to his discipline. We shall feel honored to serve in submission to our brethren, the local and parish clergy. And we shall endeavor to deserve the good will and co-operation of the faithful laity.

God grant us the grace to realize our high ideal!

Note—On page 163, will be found an article in relation to mission work to non-Catholics, by Rev. A. P. Doyle, C. S. P. which will repay perusal in connection with this interesting subject.

A Catholic College FOR Training Negro Catechists

FOR THE INSTRUCTION OF AFRO-AMERICANS IN THE
CATHOLIC FAITH.

By **VERY REV. JOHN R. SLATTERY.**

ST. JOSEPH'S SOCIETY for Negro Missions now numbers twenty-one priests, who labor in seven States : Alabama, Arkansas, Delaware, Louisiana, Maryland, Mississippi, and Virginia. They have a seminary, apostolic college, churches, schools, industrial institutes, and orphanages. At present St. Joseph's Seminary has thirty-one divinity students on its roll, and its feeder, the Epiphany Apostolic College, over sixty students. The former sent out seven priests during the scholastic year 1898-99, and the latter in June, 1899, advanced fifteen graduates to the seminary. With the spread of missions a new departure has become necessary for the missionaries, arising from the need of helpers who will live in the various missions and take, as far as possible, the place of the missionaries while absent. In a word, catechists, officially and publicly appointed, are now in demand. To understand this let us recall the

RELIGIOUS STATUS OF THE NEGRO RACE.

Of this people 144,536 are given as Catholics in the official report for 1898 of the venerable Commission in charge of the Negro and Indian Fund. This is a very small percentage indeed of eight million American blacks. On the other hand,

the various Protestant sects in their official reports claim less than four millions. "Of the eight millions in this country a very large proportion belong to Christian churches; one million six hundred thousand are reported to be members of Baptist churches, about the same number are enrolled in the Methodist churches, and besides these there are Presbyterians, Congregationalists, Episcopalians, and others" (*Negro in America*, by Thomas J. Morgan, D. D.) Hence, four millions may be looked upon as beyond the pale of any religious denomination. Furthermore, in the South negro Catholics, like white Catholics are bunched, if we may use the term.

Maryland (Diocese of Baltimore) has	37,000	Negro Catholics,
Louisiana (New Orleans and Natchitoches) has	83,000	" "
Kentucky (Louisville) has	6,000	" "
Alabama (Mobile) has	3,425	" "

In these four States,	129,425	" "
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In other words, Louisiana has more than one-half the negro Catholics in the United States, and Maryland more than one-fourth, both together six-sevenths of them. That is to say, of every seven negro Catholics in this country four live in Louisiana and two in Maryland. Thus there are left a trifle over 12,000 Catholic negroes in the other Southern States, and 3,000 in the Bahama Islands (Diocese of New York), which belong to Great Britain.

Again, it is noteworthy that the States in which negroes are most numerous are the very ones having the fewest Catholics of that race; as, for example:

Virginia (Diocese of Richmond) has 650,000 Negroes, of whom 1,200 are Catholics;
South Carolina (Charleston) has 690,000 Negroes, of whom 800 are Catholics;
Georgia (Savannah) has 900,000 Negroes, of whom 1,300 are Catholics.

To reach these millions, as yet alien even to the sight or

voice of a priest, is the work appointed to St. Joseph's Society for Colored Missions. It is of the true nature of the apostolic vocation to make use of the people themselves for whom the vocation is divinely granted. As the farmer needs the earth, the astronomer the heavens, the sailor the sea, so does the missionary demand the people, the Josephite the negro. But quite unlike the earth or sky or waves are the negroes. For men are they, able to co-operate, not alone by their presence and submissiveness, but also by their action in personally working with the missionaries as well as in their influence over their fellows.

No wonder, then, that the common experience of the missionaries of St. Joseph's Society proves that to win and convert the negroes an indispensable means are the blacks themselves. Appeals, therefore, have come to St. Joseph's Seminary from different fields of labor, urging that negroes should be trained for the work both as priests and catechists. Now, from their foundation, St. Joseph's Seminary and its feeder, the Epiphany Apostolic College, have had as students negro boys as well as whites in preparation for the apostolic priesthood to labor among the blacks. At present there are three negroes in the seminary, and four more in the college. The colored boys, very few in number are at once introduced among a disproportionate number of whites. Some of them rise to the occasion and equal and even outrank the whites, *v. g.*, two of four negro seminarians won the A. M. at St. Mary's Seminary, of whom one carried off prizes in both years of philosophy, gaining eight out of ten all round in his studies.

The College for Catechists now under review will tend to increase the number of priestly vocations among negro youths, although primarily intended to establish a system of negro catechists. Moreover by its means the bulk of the negro youths will be trained apart. In this matter we have before us the example of the Protestant sects, which, although throwing open their universities and colleges to the negro race, have, however, almost all their negro students in separate institutes.

The need of native catechists and priests has been recognized

always in the Catholic foreign missions of Asia, Africa, and Oceanica. We have been in correspondence with Eastern missionaries as well as with the superiors, general and local, of many missionary societies. It will help our readers to understand better our proposed College for Catechists if we give some of the results. The Very Rev. A. Lighthouse, Provincial of the Mill Hill Missioners to the Maoris, thus writes :

“ The idea of training catechists is a good inspiration. If it were not for the catechists on our missions in New Zealand and elsewhere, our work might not only be a trying one but very unsuccessful in many cases. On missions like mine, for example, the priest is nearly always on the tramp from village to village. He visits the same villages about four times a year, sometimes more, sometimes less ; it all depends upon distances. Now every village has two or three catechists who conduct public prayers, morning and night, and on Sundays read the Mass prayers, sing Vespers, and teach catechism. We choose men of good character only, and good speakers also. As a rule they acquit themselves faithfully of this duty, for they consider it an honor to be appointed as catechist. They have the good will of the people, who, with perhaps a very few exceptions, would not dare to stay away from Mass prayers and the instructions even of a catechist. So, you see, they are a great help in our work. Furthermore, as most of our people cannot read, the catechist reads the catechism out to them, night after night, until it is remembered. It does not, however, take long, as the Maoris have magnificent memories and intellects. Then when the priest comes round he explains the more obscure parts. The Maoris, on the whole, are very well posted in their catechism, children and all ” (Whangaroa, Bay of Islands, New Zealand, October 10, 1898).

The Right Rev. J. U. Gendreau, Vicar-Apostolic of Western Tonquin, under date “ Hanoi, Western Tonquin, September 4, 1898,” sent us the synodal decrees on the question of catechism, which cover the practices of that part of Asia since 1670 :

“ THE HOUSE OF GOD.”

“ Our first missionaries very soon saw the necessity of having some one to help them in their labors, especially in catechising the natives. In order to fill this want they chose young men whom they trained in piety and knowledge, so that later on these might perform the same offices as the clerics in the early days of the church. In this way was established our ‘ House of God,’ where our catechists receive their training. All are supported from the common purse and none receive a salary. Moreover these young men are in nowise

bound by vow or contract, and any of them may return to the world whenever he wishes to do so. Applications are as a rule very numerous; but we accept only such as are promising subjects and belong to good Christian families. According to the rules adopted in the Synod of 1795, each priest is supposed to bring up a certain number of boys of twelve or thirteen years of age. These boys are first taught Chinese, and when they are about fifteen or sixteen they are given in charge of a catechist, who initiates them in rudiments of Latin and plain chant. At the age of seventeen or eighteen they enter the preparatory college, where they remain for six years. The fathers are urged to recommend only such subjects as are truly good and who can be really useful on the mission. Once their classics are finished, they are examined, and, if found proficient enough, are placed as catechists either with some native priests, or else employed in teaching the catechumens, according as circumstances demand. Each parish has ordinarily three catechists; one who acts as procurator, whose duty it is to look to the material needs of the mission, a teacher for the children, and a third who accompanies the priest on his missions among the Christians. Missionaries in charge of districts also have three or four catechists, whose duties are to preside at prayers, instruct the children, and help the Christians prepare for the reception of the sacraments. Hence, the true and devoted catechist has always enough to do. After five or six years' trial as catechist, those who have shown by their exemplary conduct that they are worthy of a higher state enter the seminary to make their theological studies for the priesthood. The catechists are, in a special manner, precious auxiliaries for us. I would even dare say that they are, under the missionaries, the principal agents of all the good done throughout the vicariate."

Passing from the Eastern missions, let us return to the missions in our own land. Arizona and New Mexico received missionaries about the same time as Western Tonquin. In far-off Asia we have seen catechists in vogue; so were they also in the Western world. We quote from an article by the learned Father Dutto:

"As a rule he (Rev. Eusebius Kino, S. J.) had a number of converted Indians, from the mission of Dolores or from those further south, to accompany him. These drove herds of cattle, sheep, and hogs, some of which were to be left in the care of the Indians at the different pueblos to multiply. His first visit to a new territory was usually for the purpose of exploring it and to impart the first notions of Christianity. On the second, the foundations of a mission were laid; that is, catechists (one or more Christian Indians) were appointed, who at the same time acted as mechanical and agricultural instructors. Thus the first steps were taken to insure not only a civilized mode of life, but also to provide a permanent support for the mission, with a

resident priest whenever that might seem advisable or possible. In the meantime visits were frequently made for the purpose of confirming the catechumens and rendering them steadfast in their attachment to the Christian religion. Such were substantially the methods of evangelization followed by both the Franciscans and the Jesuits during the seventeenth century, all along the line from the Gulf of Mexico to the Pacific Ocean" (Jesuit Missions in Arizona," by Rev. L. A. Dutto, *American Ecclesiastical Review*, July, 1899, p. 50).

The methods of the seventeenth and eighteenth centuries, in both hemispheres, have continued on to our day in the foreign missions of Asia, Africa, and Oceanica. In the spring of 1899, during our trip to Rome and other places of Europe, we interviewed the superiors of several missionary societies, viz: The superior of the Foreign Missions of Paris; of the African Fathers in Lyons; the superior of the Procure of the White Fathers in Rome; the Right Rev. Vicar-Apostolic of North Uganda, Africa, is a "White Father" of the late Cardinal Lavignerie, and whom we met at the Procure of his society in Rome. As there is at bottom a substantial oneness of view and practice among the various missionary societies in training catechists, and the differences are only in their development and details, a summary of our interview with Monseigneur Streicher, Vicar-Apostolic of North Uganda, will give our readers a fair idea of the way in which the Foreign Missions of Holy Church foster native catechists and priests:

The White Fathers in his vicariate have not as yet the seminary proper, only an apostolic college, in which the course of studies covers four years. The opening year is passed in studying the vernacular language; the next year in mastering a language which is used by the better classes throughout Africa. It plays the same part in the Dark Continent that French had in Europe at the beginning of this century. The next three years the young negroes spend in poring over Latin and the Christian doctrine. When advanced enough, the boys begin to teach catechism, even while following their own studies; they give morning and evening instruction to catechumens; they also assist at the priests' instructions which follow their own. Of these instructions they take notes and have to rehearse them to one of

their professors. To understand this, it is well to add that in Uganda the catechumens, to the number of 3,751 (*Missions d'Afrique*, January–February, 1899, Tables), assemble at appointed places at the beginning of the week, returning to their homes at its end, bringing with them enough food for the week. While thus assembled they are instructed partly by the students, chiefly by the missionaries.

At the Apostolic College the daily horarium is simple. They rise at five-thirty, and after fifteen minutes' prayer, vocal and mental, Holy Mass follows at six. Classes fill up the forenoon, and class divides the afternoon with manual labor of one hour and one-half. For catechetical work, however, several catechisms are in use during the four years' course. A very simple one of about forty pages in the vernacular is first mastered; next a larger and fuller, in preparation for the sacraments, and lastly the catechism of a Frenchman, Père Pacifique. It is taught daily till it is learned by rote. In the year 1898–1899 Monseigneur Streicher himself explained to the highest class St. John's gospel. After finishing, the young men selected for that purpose by the authorities are sent forth as catechists, who numbered on January 1, 1899, in the vicariate, one hundred and one; and these teach schools as well as catechise. Every catechist is paid for his work, and should he marry does not lose his place. Every year for one whole month every catechist, married or single, has to come to the preparatory college for a retreat, fresh instructions, etc. While on the missions the catechists are entirely subject to the local missionary, who pays the salaries, gives daily lessons in theology, trains, corrects, and where necessary discharges them. Upon him also does the preparatory college depend for pupils. The seminary had not then been started, but Monseigneur Streicher looked forward to see it in work at no distant day. His plans made no provision for Greek or philosophy, while for dogmatic theology the Catechism of the Council of Trent, and in moral, the catechism of Père Pacifique, will serve as text-books, which competent professors shall explain and make practically applicable to the needs of the heart of Africa. The entire burden of the support, clothing, books, etc., of these boys falls

upon the White Fathers. "It must indeed be very heavy and trying for the generous sons of Lavigerie.

Among missionaries of our day, Cardinal Massajo, who had spent thirty-five years in Ethiopia, was one of the most eloquent and emphatic advocates for native catechists and priests. His memoirs, printed at Propaganda, Rome, fill eleven volumes folio. While he had in his journeys a number of native youths, a kind of walking seminary, he also left catechists at all mission stations, who taught the people. Some he kept longer under instruction than others—one lot as long as seven years. The teaching was chiefly oral, and conducted by Massajo and his assistants, while the only Bible they had was a Protestant edition. Without hem or haw, he attributes the success of his apostolate to the native catechists and priests.

Again, three of the bishops of Japan, writing February, 1891, to M. l'Abbé Marnas, of Lyons, a priest devoting himself to the work of educating and supporting native catechists in Japan, declare:

"Aujourd'hui hélas ! les catechists sont, en effet en nombre insuffisant dans tous nos vicariats. Les multiplier équivaut, dans une certaine mesure, a multiplier les missionnaires eux-mêmes."

We know not a better way to close our references to the work of catechists in foreign fields than by giving the summary of it from the *History of the Foreign Missions of Paris*, by l'Abbé Adrien Launay :

SUMMARY OF INSTRUCTIONS TO CATECHISTS.

"The catechist on the missions is called to fulfil the duties of secretary, sacristan, physician, and teacher ; he is, in a word, a necessary aid to the missionary, and one of the principal instruments of the apostolate. Without his assistance the most ardent zeal would be barren ; with him, the work of the missionary is rendered comparatively easy. The priest is the head of the mission ; the catechist is the arm, but an intelligent arm, one who knows how to adapt himself to circumstances. The catechist is in a position to know thoroughly the manners, customs, and weaknesses of his compatriots ; and it is from him ordinarily that the missionary receives that information which enables him to act discreetly and to judge the people whom he may be called to guide.

"As the duty of the catechist is to teach others, he should be well instructed in the doctrines of his faith, so that he may transmit them pure and unadulterated to the catechumens. His constant warfare will be against the errors of the infidels; hence he should be thoroughly acquainted with their writings; he should study their fables, stories, and superstitions. It were useful also to know the principal points of the pagan religion which bear a resemblance to the Christian religion. With this preparatory training he will the more readily refute the objections of the infidels by arguments drawn from their own works. He should be clear and precise in his explanations of the mysteries of religion, and be prepared to answer the difficulties which may arise in the minds of his hearers. . . .

"A man who possesses the requisite qualifications should not be engaged in this ministry unless he have a particular district in which he may labor under the direction of a missionary or an older catechist" (*Histoire de la Société des Missions Étrangères*, par A. Launay.)

PROTESTANT NEGRO CHURCHES : THEIR CLERGY, THEIR MANAGEMENT.

In Eastern lands Catholic missionaries deal with pagans; we, however, who labor for the negroes in the United States are dealing with a people who cannot be classed as pagans even if in great part unbaptized. Whatever religious sentiments and ideals, training and education the American negroes enjoy, the vast bulk of them have imbibed from their Protestant white neighbors, whose slaves they and their ancestors had been for two and one-half centuries. The "African Methodist Church" has its bishops, ministers, itinerants, deacons, elders, exhorters, class-leaders, as well as congregations fully equal to if not more than one million and a half. Likewise the "African Baptist Church" has the same officers, except bishops, and perhaps a larger number of followers—all black also, in every case.

In the hands of these negro churchmen are the finances of their respective congregations, which are never laggards in the support and maintenance of their clergy and churches, having a uniform yearly tax, besides Sunday offerings and special efforts, *v g.*, lectures, concerts, bazaars, etc., not to speak of help from the royal generosity with which their Protestant white countrymen pour out money in supporting them.

The white Protestants, ministers, lay men and women, labor-

ing for the negro race in our Southland are to be seen in the black people's universities, seminaries, colleges, normal and industrial schools. Not a corporal's guard of white ministers can be found in charge of negro churches. Moreover in those institutes are twenty-five thousand negro scholars—forty thousand, some say—of whom the seminaries alone have over a thousand preparing for the Protestant ministry. *Fas est et ab hoste doceri*. If we have not as yet attempted on the negro missions the work of catechists, which has stood the test for two centuries on the Eastern missions, our Protestant countrymen have done so very successfully. In fact, what are all their efforts but the work of catechists? Even those of the ministers can be nothing more in our eyes than such, since the Catholic Church refuses to recognize any valid orders among them.

The object and method of training negroes is, in part, to keep alive the faith among our Catholic negroes, scattered up and down, here and there, like the few grapes left on the vines after the vintage. It is, however, chiefly to meet and offset the influence among negroes generally of the Protestant negro preachers and elders, class-leaders and exhorters, that we need negro catechists, who should be solidly grounded in Christian doctrine and morals and thoroughly trained in a good course of studies. The influence of the Protestant negro clergy over their church members and people generally should not be pooh-poohed or set down as trivial. The priests in the negro missions have too often felt its strength. And we were not surprised to receive urgent appeals from our missionaries in five different dioceses urging that this long-thought-of college for negro catechists be started. True, in nearly every mission and station the missionary finds some one—an old “uncle” or “mammy”—who acts as catechist, baptizes the dying children, visits the sick, argues for his or her religion, announces the visit of the priest, and gets things to rights for his coming. But such help is precarious, without the proper fibre and especially without official standing. Catholic catechists should be put in a position which would make them in the eyes of their black countrymen as important officially as the Protestant negro ministers.

In the efforts about to be made for training catechists the following tentative plan will be followed till experience and time enable us to develop and improve it :

1. Negro candidates for the catechetical school will live under the watchful eye and care of the various missionaries, who after trying them for some time will send the selected ones to the school itself.

2. At this college for catechists the course of studies will include :

- a. Course in English, mathematics, kindred branches, Christian doctrine, and Latin, about three years.

- b. Course of philosophy in last year of preceding course.

- c. Three years' course of theology and Sacred Scripture. In the former the Catechism of the Council of Trent, and in the latter the Douai and Rheims Testaments, especially the four Gospels, will be used as text-books, the professors by their explanations making them text-books for the catechist's use in his future career among the negroes.

3. Throughout the whole course manual labor for about two hours daily will be a feature. All work about the house and premises shall be done by the students.

4. When graduating those fitted will be received as catechists by an appropriate ceremony, and then sent to the various missions for work, getting in return a fair salary.

5. Those of the catechists on the mission who persevere will be advanced step by step to the priesthood, while they who marry may remain as catechists. Mission schools will also be taught by these catechists.

St. Joseph's College for Negro catechists will require a farm of a few hundred acres of land, from which should be raised most of the support needed. The buildings, large enough for a hundred inmates, should be simple and plain, so that the catechists on returning to their homes would not fancy it a disgrace to associate with their old companions. Again, the college must not create wants in the catechists ill-suited to the tobacco, rice, and sugar plantations upon which their fellows live. When visiting Booker Washington's institute at Tuskegee, Ala., we

were struck with the plainness of the buildings, the meagreness of the food, and the simple appearance of the scholars. No doubt poverty plays some part in this, but at bottom the real reason seems to be not to wean the scholars from their native surroundings, for we must remember that Booker Washington receives from his white Protestant countrymen about one hundred thousand dollars yearly.

The foregoing pages are based upon a memorial which, in April, 1899, we submitted to the Sacred Congregation de Propaganda Fide. Armed with testimonials from Cardinal Gibbons to Cardinal Ledochowski, Prefect of Propaganda, and from Cardinal Vaughan to Cardinal Ciasca, then Secretary of Propaganda, we first discussed the question with these prelates, and then, at the suggestion of the Cardinal Prefect, embodied the scheme in a memorial. Our plan was received very cordially and a hearty "God Speed" was given us on our departure from Rome. Furthermore, we have consulted several archbishops, bishops, and various priests, who, one and all, look upon this movement as a development of vital necessity for the evangelization of the negro race, several adding that a similar college for catechists for the whites is also needed. In fact, when in Rome, in an interview with the Very Rev. Father David, O. S. F., consultant of some Roman congregations and a high official in his order, he assured us that the Franciscans are thinking of establishing a school for training catechists in England in order to reach the masses of Englishmen.

Unless fortified by negro catechists and negro priests, we shall always be at a disadvantage in dealing with the negro millions beyond the pale of Holy Church. The negro looks with suspicion upon white men. The impression left from slavery; the many dishonest tricks upon them; unpaid wages; "store pay"; bad titles to land; unjust mortgages upon their crops; prisoners' stockades—these and countless other wrongs make the negroes suspicious of the whites. During two-and-twenty years we have been in the closest relations with the black race, have had their confidence in countless ways, are now steadily consulted by them in their little troubles, financial

and otherwise; yet we are not afraid to say that there is no white man living has a negro's full confidence. We are told by those who know nothing of this poor people that they do not trust their own, that they prefer white priests. How that can be said in the face of the millions belonging to Protestant churches, every mother's son of whom, from bishop to the latest baptized infant, is black, goes beyond our comprehension. Chiefly is this true of negro priests. How can any one say the negroes do not want their own priests, since the experiment has never been tried, for we have had but two, one of whom is dead? And to our own knowledge, at every big marriage or funeral among the Catholic colored people of Baltimore, they want the colored priest. From all parts of the country they are ever inviting him. Human nature is human nature in a black man as well as it is in a white man.

In conclusion, the Third Council of Baltimore speaks with no uncertain sound in favor of negro catechists: "Finally, we must not pass over in silence that the establishment of catechists of both sexes would not be more difficult among us than in heathen countries, if missionaries would diligently attend to it. The aid of such co-workers should be made much of. For they will prepare the way for the sacred ministers by gathering together the negroes in the neighborhoods of churches, and by teaching them catechism and religious hymns, so that the hard labor of the priest will produce richer results" (Tit.viii. §240).

The twentieth century, on which we have entered, looms up before us. Leo. XIII, the illustrious Pontiff, blessed the opening age in proclaiming a universal Jubilee, and called upon the whole world to consecrate itself anew to God and Him whom He sent, Jesus Christ.

The various sects, too, look forward to the era before us; the Methodists of the British Isles are reported as about to raise a million pounds sterling for their Foreign Missions.

Let St. Joseph's College for Negro Catechists be the offering of our white Catholics to the cause of Christ and His church in this land of ours.

Surely the Negro race may hail the twentieth century in a happier, better, state than the progeny of Ham have ever known in the annals of mankind. What they lack is the true Faith of Mary's Divine Son.

The nineteenth century brought them emancipation, right of ownership, education, citizenship. Let the twentieth century crown all by imparting to them the truths of our Holy Religion, in which glorious task, with God's blessed help, no small part shall be played by Saint Joseph's College for Negro Catechists.

St. Joseph's Seminary for Negro Missions, Baltimore, Md.

The evangelization of the negro in his original home is progressing successfully. The scramble for Africa is almost now a by-word. The nations of Europe have deliberately divided the Dark Continent among themselves without as much as saying. "By your leave" to the natives; the soldiers, too, of the Cross, in the peaceful way of Christ, have divided the country into spiritual kingdoms. Along the shores of the Mediterranean are the Franciscans; in Abyssinia the Lazarists; in Senegambia and Senegal, the Fathers of the Holy Ghost; the African missionaries of Lyons are in Guinea, at the Cape, and in Dahomey; the missionaries of Verona are in the country south of Egypt, formerly overrun by the Mahdi; the Jesuits are in the island of Madagascar and neighboring islets; the Oblates of Mary at Natal.

Pius IX, as he stood on the brink of the grave, gave the impetus to this outpouring of the Spirit. His eyes were weary in beholding the rising tide of irreligion in Europe, but they lit up with ardor and enthusiasm at the prospect of the great conquests to the Cross to be made among the one hundred million souls in Africa. Among the obstacles enumerated by the late Cardinal Lavegerie to the success of the evangelization of Africa pre-eminent mention is given to Mahommedanism, for in its train follow the evils of polygamy and slavery. With the efforts to stamp out the latter the name of the great Cardinal will ever be identified.

The Bureau of Catholic Missions

FOR THE PRESERVATION OF THE FAITH
AMONG THE INDIANS.

By REV. H. G. GANSS.

THE Indian question has at all times been a most vexatious one ; has been a problem full of perplexities. It has been one ; and although it has enlisted the most consummate statesmanship, the highest judicial opinions of the nation, the most lavish expenditure of philanthropic endeavor, and, again, the whole United States army, it has not even at this day been solved. It has baffled all solution.

The Catholic work among the Indian people began four hundred years ago, and it has gone on without cessation or interruption to the present day. In this work we have the most heroic efforts that the Church has ever made to establish the faith on the American Continent. More than thirty martyrs have crimsoned the American soil with their blood and consecrated it by their labors in this great work. And at the present day, on our frontiers, the same heroic self sacrifice that characterized the labors of Las Casas, or of a Fra Junifero, or the labors of a Father De Smet are revealed to us in undiminished vigor.

The problem is a most perplexing one. It involves points which we cannot discuss here, especially that of the comparative merits of Anglo-Saxon and Latin civilization. Both may be briefly summarized, that the one, the Anglo-Saxon civilization appears to be always that of extermination, whilst the Latin civilization is that of amalgamation.

In Mexico we have 7,000,000 Indians who enjoy all the privileges and prerogatives of full citizenship. The highest offices in the State are eligible to the Indian ; so that at present we have a President of the Republic who is proud and boasts of his

Indian blood. In the episcopate likewise we have splendid examples of the possibilities of the Indian when lifted up spiritually on the higher plane of true Catholic civilization.

In our Republic here we have, at the present day, 270,000 Indians, the last remnant of a rapidly disappearing race. It is known what we did with the Indian and how we dealt with him. How we drove him from the Delaware to the Ohio; from the Ohio to the Mississippi; from the Mississippi we entombed him in the Black Hills, and there we thought we could bury him; but in an unfortunate moment the white man discovered gold there, and even that living tomb was no longer an asylum for him. So we drove him on and on, until to-day he stands on the shores of the Pacific Ocean, lifting up his hands to heaven, not in the attitude of a suppliant begging for mercy, but outstretched, appealing to the Great Spirit seated on the White Throne for justice.

Was our policy, our national policy, a policy of extermination? I cannot say that it was; I will not say that it was not. It is a problem that the future historian must unravel. We behold, on the one hand, the Board of Indian Commissioners, saying that the policy of the United States Government in dealing with the Indians had been a policy of "outrage, of spoliation, and of murder." On the other hand, we have the Government making every effort, in its own way, to lift up the Indian to civilization. It spent \$240,000,000 from 1869 to 1902 to educate and civilize him. It now spends \$3,000,000 each year to bring him up into citizenship. But what was our policy during the past? Gen. Grant summoned the different representatives of churches to Washington to inaugurate a new policy. The old policy had been that of the force of arms. We had to fight the Indian inch by inch. And be it said to the eternal credit of the Indian—and in it he reveals himself to us, the exponent of the highest and the loftiest manhood,—he would never yield unless he cemented every inch of ground by his blood. He knew he was the owner of the land by God-given title, and in his own mind he realized that he could not relinquish it and remain true to himself, true to his past traditions, and true to his posterity.

Gen. Grant, in 1869, inaugurated what we call the peace policy. He summoned the representatives of the Episcopal, Methodist, Congregationalist, Unitarian, Presbyterian and other denominations to Washington to work this new policy. He confessed then that our national policy in dealing with the Indian had been bootless and fruitless in molding the character of the Indian, and abortive in all its bearings. He addressed them, in effect: "Gentlemen, we adopted the wrong policy; we have been unjust to the Indian. Now, you go out there and convert the Indian to Christianity, and through Christianity, bring him into citizenship." In other words, what the Catholic Church had been doing for nineteen hundred years—first to Christianize, then to civilize—now flashed through the mind of that sturdy and gruff old soldier. He then made a stipulation; it was a compact as sound and as sacred as any two right-minded men can enter upon. He told them; "You go out West, build your schools, equip them; send there your teachers, and I pledge the word of the United States Government that we will support those schools; that we will give you a *pro rata* payment for each child you educate."

On the strength of that promise *we* went out West. We erected our schools. We sent there our most zealous men and our most devoted workers and consecrated nuns. The results of that work are apparent in the records of the nation, and especially in the reports of the Commissioners of Indian Affairs.

The work progressed successfully and triumphantly. Our success was our crime. Other denominations saw that they could not compete with Catholic zeal.

We worked until 1895. An epidemic swept over the country then, especially in the Middle States. An epidemic of devilish malignity and insane bigotry and Satanic hatred. This undemocratic organization saw that it could no longer antagonize us, because the Catholic Church was no longer a disintegrated mass, an unimportant factor. The Catholic Church was one of the most potent and one of the most potential factors, and it had to be reckoned with in this great republic.

But on the frontier they saw the poor Indian ready to receive Catholic teaching—saw how he flocked to the Catholic schools. They saw the reverential awe with which he looked up to the black gown. They saw likewise the docility with which he listened to the meek and tender voice of the nuns, and therefore they intruded themselves into Congress, and there they clamored that the appropriation given to the schools should be withdrawn. And, be it said to the eternal shame of the American Congress and Senate, and we must hang our heads in mortification when we do say it, in a moment of weakness, vacillation and alarm, panic-stricken and terrorized, yielding to the pressure, they revoked the appropriation given to our Catholic schools.

We found ourselves in a most awkward predicament, a most perplexing situation, and a crucial moment in the history of the Catholic Church in the United States. What was to be done? How was it to be done? From whence was the help to come? In that moment when counsel was dear, when help was not in sight, there stepped into the midst of the Archbishops, assembled in Washington, a meek and modest woman, and in words breathing the very soul of humility, said: "Fathers in Christ, if the Government will not support those schools, I, by the help of God, will support them until such a day when the Church can make provision to support them."

This woman, and her name is enshrined in the heart of every Indian—this woman, and her name should be uttered in perpetual benediction by the lips of every one who claims to be a Catholic—this woman was Rev. Mother Katherine Drexel.

Since that day she has been supporting our Catholic schools. True, we had to abandon some schools. True, we had to send adrift 1,600 children from Catholic influences. Since that day she has virtually carried the Red Man's burden. In one year she gave no less than \$230,000; in another year \$140,000; in fact, the amount is never looked after. Every year she is willing to make good the shortage to keep those schools wielding the influences of Catholic civilization and Catholic religion.

Of the 276,000 Indians, 106,000 are Catholics.

Distinguished American Converts

The Intellectual Reaction of the Age Against Sectarianism

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"ALL ROADS LEAD TO ROME"  
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HONEST seekers after truth will find many eminent American Protestants have trodden various paths leading to Rome. It would require many volumes to tell the stories of the thousands of converts Catholicity has won in this country.

Probably the most illustrious name on the roll of the American Catholic Church's conquest is that of ORESTES AUGUSTUS BROWN-SON, who was brought up in the Presbyterian fold, left that for Universalism, then became a Socialist, a Unitarian and a Christian Unionist, and finally found the truth he sought for so long in the Catholic Church.

Let us put next the name of ISAAC T. HECKER, whose life story has been so admirably told by Father Elliott and whose death caused universal sorrow. From Brook Farm to Rome the road seems long, but Father Hecker found his way over it, and those who have followed his progress, as that is told in Father Elliott's biography, know how great was the happiness he experienced when his wayfaring was done. To Father Hecker the American Catholic Church owes a great debt. He it was who gave us the PAULIST ORDER, that religious body which has done so much for American Catholicism in various ways, and whose members are still carrying on the work which Father Hecker inaugurated. With him, and through him, too, how many more converts were led into the church! There is FATHER HEWIT, his successor in the order, born of Congregational parents, the erudite *litterateur* and profound theologian, the skillful controversialist and reviewer. There is FATHER GEORGE M. SEARLE, class-mate at Harvard with John D. Long, able mathematician and astronomer, and now lecturer at the Catholic University at Washington. There is FATHER WALWORTH, formerly a Paulist, then chancellor of The Albany Diocese, of one of whose books,

an eminent authority, said that "it has the solidity and elaborate finish of a work executed with care and diligence by one who is both a strong thinker and a sound scholar." There are Fathers DESHON, class-mate at West Point with Grant, ROBINSON, WYMAN and other members of the Paulist community, and to all of whom American Catholicity is indebted for many signal services.

Protestant ministers almost without number have abandoned their pulpits to embrace Catholicity, and one Protestant bishop laid aside his ring and robes to do the same thing. That was LEVI SILLIMAN IVES, a native of Meriden, Ct., who was at first a Presbyterian, then became an Episcopalian and sixty years ago was consecrated the Episcopalian bishop of North Carolina. In 1852 he visited Rome, and there his eyes were opened to the truth of Catholicity. Seeking an interview with the lamented Pius IX., Dr. Ives drew from his finger his Episcopal ring and offered it to the Holy Father as a pledge of his submission to the Holy See, but with that graciousness that was always characteristic of him, Pius IX. refused to accept it personally, and told Dr. Ives to go and lay it on St. Peter's altar, where it was accordingly placed by the submissive convert. His "Trials of a mind in its Progress to Catholicity" has smoothed the path for many another convert, and in it he declares that although it cost him much to leave his former position, "the sacrifice has been repaid ten thousand fold in the blessings of present peace and in the certain hopes of eternal life."

Then look at the many eminent converts who are or were to be found in the ranks of our religious orders; at FATHER FREITAG, the Redemptorist, the legal head of the illustrious House of Witi-kind, who was received into the Church at Baltimore and who did heroic duty during the war in the camps and hospitals around Annapolis. Look at JAMES KENT STONE, now FATHER FIDELIS, the Passionist, president formerly of Hobart and Kenyon colleges, afterwards a Paulist and now a missionary, with another eminent convert, B. D. HILL, now Father EDMUND, the poet, in South America. Look at FATHER BARNUM, the Jesuit, now doing duty on the banks of the Yukon, who forfeited a fortune when he became a priest; and the scores of other devoted relig-

ious priests who became Catholics only after experiencing the hollowness of Protestantism in this or that form.

And the Catholic Church which makes no distinction of persons and regards alike the eleventh hour laborer and the toiler from the dawn of day, has often advanced to her highest offices and trusts converts to her creed. Witness ARCHBISHOP BAYLEY, who, formerly an Episcopalian minister, became the metropolitan of Baltimore, and who, before attaining that dignity, had been Secretary and Chancellor of New York and bishop of Newark. Witness again ARCHBISHOP WOOD of Philadelphia, BISHOP YOUNG of Erie, BISHOP GILMOUR of Cleveland, BISHOPS ROSECRANS of Columbus, WADAMS of Ogdensburg, CURTIS of Wilmington and others; look at the late MONSIGNOR PRESTON of New York; MONSIGNOR DOANE of Newark, and the many other ecclesiastical dignitaries who were formerly enmeshed in the errors of Protestantism. There is scarcely any diocese in the country, now, which does not count converts of Catholicity among the priests, and to name such clergymen would require more space than the limits of this article.

In every walk and condition of life are to be counted Catholic conquests of the faith. The church has won her way with the rich no less than with the poor; with the learned as well as with the poorly educated, with scientists of every description and men and women of all professions. And in this universality of her victories, which argues her adaptability for all, is seen a striking evidence of her catholicity and divine mission. No other church in this country can point to such a long and illustrious line of converts as she. When this or that form of Protestantism gains a new recruit, she counts her additions by the scores and hundreds. Making no boasts of her triumphs, pursuing the even tenor of her way, and welcoming all who come to her in quest of the truth, she rejoices, of course, over each new convert, but the cause of her joy is because another soul has been shown the light and the wanderer has returned to the fold.

In New England, Catholicity has won many conquests. From the day when FATHER THAYER, himself a convert, received into the fold, at the old church on School street, Boston, MRS. MARGARET

JACKSON, *nee*,-TALENT, who enjoys the distinction of being the first convert of Boston, down to the present time, Catholicity has every year added to the list of her converts, and multiplied her conquests. It was Dr. Cheverus, Boston's first bishop, who showed the way of truth to MRS. ELIZABETH BAYLEY SETON, whose family has since given such illustrious sons to the church. It was his successor, Bishop Fenwick, who saw the notable Catholic movement that followed the conversion of the HOYTS and the BARLOWS in Vermont; Bishop Fitzpatrick was consulted by Father Hecker and many another earnest seeker for truth, and his successor has welcomed many a convert to the Catholic fold. New Hampshire gave the Canadian Ursulines a nun, as early as 1699, in MARY ANNE DAVIS, a convert, and who can tell how many more like her have found shelter and peace within conventual walls! GEORGE PARSONS LATHROP and his wife, Hawthorne's daughter, have recently found the truth they sought for so long, in the bosom of the Catholic Church and how many have entered the same fold unheralded, content with the knowledge that their feet were at last in the right way, and that they were within their Father's dwelling.

Nor is America the only English-speaking land wherein Catholic conversions have been many of late years. A more notable Catholic movement has taken place in England, bringing into the fold such men as MANNING, NEWMAN, and the hosts of Anglican ministers who have followed their lead. One can hardly take up an English paper, now, without finding recorded therein the conversion of some prominent Protestant layman or ecclesiastic. Converts find themselves at home in the goodly company preceding them into the Catholic pale wherein MANNING, NEWMAN, PARSONS, DE VERE, DIGBY, FABER, CHALLONER and MARSHALL, with hosts of others, found all they sought, and which counts among its conquests the names of SCHLEGEL, STOLBERG, HARTER, LALOUR, RATISBONNE, LUCAS and WARD and in this country numbers among its converts a BROWNSON, IVES, HECKER, STONE, HILL, HECKER (GEO. V.), HEWIT, PRESTON, DOANE, BAYLEY, SETON, CURTIS and many others of renown and merited fame.

The Progress of Catholic Education In the United States.

IN no sphere of her activity, has the Church in the United States, been more earnest and successful than in promoting and fostering the cause of Catholic education.

Thus the Catholics of the United States are educating over a million of Catholic children free of cost to the State, and saving the tax payer some twenty millions of dollars yearly, besides bearing one-seventh of the burden for public education in the United States. Unprecedented sacrifices have been made by our Catholic people for Catholic education. Our Catholic schools are multiplying and becoming more efficient from year to year. And despite the efforts made by the enemies of the Church to discredit our schools, wherever in recent years the pupils of our Catholic schools have been allowed to compete with those of the public schools, they have shown equal, or even superior, proficiency in the secular branches of learning, in spite of the fact that, owing to financial conditions, they must in most places labor under great disadvantages. The increasing confidence of Catholic parents in our Catholic schools is therefore well founded. We have every reason to be thankful and even proud of their present efficiency.

A glance at the annual reports of our Catholic colleges and universities reveals very satisfactory results in higher Catholic education as well. The standard of studies is generally of a superior character. Our better colleges are acknowledged to be

at least on a par in scholarship with the great non-Catholic universities of the country while the test for graduation in some of our Catholic colleges is decidedly higher. And this notwithstanding the fact that with one or two exceptions, our colleges have no endowments; they have to subsist on the fees paid by the students and some small charities offered by the faithful. Were not their staffs in most cases made up of religious, who profess poverty and consequently draw no salaries, they could not subsist at all. What is saved in salaries has to go towards outfit and improvement of the institutions. We have not been taught, says a well-informed writer on the subject, * to expect better treatment and better patronage for our Catholic colleges, and, such as they are, we are not only satisfied with them, but we cannot help admiring them. They are doing a noble work, and they are doing it well against great odds. They do not, as a rule, make appeals for personal support. They are satisfied with the patronage of Catholic parents, and act on the principle, that those who would give a higher education to their children should also bear the expense of it; that the children of wealthy Catholics are not objects of charity.

All they ask, then, for the present, is the patronage of well-to-do Catholic parents. If they do the same work, and do it as well as the great non-Catholic universities, which have millions yearly at their disposal, they have a right to expect that Catholic parents will send their children to them in preference to Protestant or secular colleges. The more they are patronized by Catholic parents the more efficiently will they be able to do their work.

Yet we regret to say that thus far they have not been adequately seconded in their efforts. They have a goodly number of pupils, it is true; but there is a great number they ought to have and have not. We are not able to quote complete statistics in this matter, but making a rough estimate from what we have learned from private sources we judge that in the three great non-Catholic universities of New England alone (we take them as an illustration) there are not less than 1000 Catholic students in the

* Messenger of the Sacred Heart.

Arts Department alone, to say nothing of professional and special students. On the other hand, in the Catholic colleges of New England, which are in every way equal to these, from a secular point of view, there are not quite that number. There were, in 1901, 1,452 Catholic students in six per centum of the non-Catholic colleges of America, and very many of these will lose their faith, and all will be weakened in that faith, because our people look upon their collegiate institutions as the property of educational corporations which can be left to take care of themselves.

This is phenomenal, and we are inclined to ask the cause of a fact so abnormal. The first cause, we regret to think, is the ignorance and pride of wealthy Catholics. Many of those good people have had no education, or at most a very imperfect education, themselves. Consequently they do not see the danger to faith and morals that their children are incurring in these Protestant institutions. A course, or a few sessions, at Harvard or Yale is, in their estimation, the highest ideal of an American education. They have the worldly ambition to have their sons educated in the same schools as the sons of Doctor and Lawyer and Senator So-and-so. That gives them social standing, they think. So to Harvard they shall go, whatever may be the consequence. Of course, money is no consideration, and they are willing that their sons should spend from one thousand to two thousand dollars a year at Harvard, while they might have a better education for them at from three hundred to five hundred dollars in a Catholic college.

There is another class of wealthy Catholic parents who contribute largely to the number of Catholic students at Protestant and secular universities, and who are more to be pitied than blamed. It is those whose boys, from defective home education, have proved unmanageable in Catholic colleges. For these there is nothing to fall back on but the Protestant college with all its academic freedom, or the house of correction. Their parents cannot leave them altogether without an education. So hither they will go, where they will have ample freedom from religious and moral restrictions. We are inclined to think that

not a few of the Catholic students at Protestant universities are drawn from this unfortunate class, who do little honor to the Catholic cause, and to the institutions from which they had to be removed.

There is, however, another cause, probably the most potent, for the great concourse of Catholic young men at Protestant universities which we approach with some reluctance. It is the unreasonable and fulsome laudation of these institutions by so-called "distinguished" Catholics—lay and clerical. These well meaning men, are never done commending the liberal spirit of our great American centres of learning. A short-sighted or liberal Catholic press looks upon any notice from them as a tribute of honor to the Catholic religion. Articles are written on "Catholicism at Harvard," the "Catholic Sons of Harvard," and what not. And the country is made to believe that Harvard (we speak by way of illustration) is the place for our Catholic young men. There they have their Catholic club, or their own Greek-letter fraternity. They can have their own co-religionists, the most eloquent in the land, to address them within the very precincts of their college. Harvard, then, is the place for our young men, and to Harvard they shall go.

Of course, the university authorities look on all this with favor, and give a courteous and a cordial reception to our Catholic prelates and other ecclesiastics, if invited by the Catholic fraternities of their respective institutions. In the administration of President Elliot of Harvard, we would venture to say that there has been no more diplomatic move than the invitations extended by him to Catholic speakers to deliver addresses at Harvard, and the great courtesy he has shown to such speakers. From his own standpoint he deserves great credit for it. He has decidedly gained his object. It is a well-known fact that since this policy has been inaugurated, the attendance of Catholics at Harvard has increased at least four or five hundred per cent.

Is it true, then, that our Catholic young men are safe at the Protestant universities? The answer is plain. They cannot but suffer in many ways. First, they suffer by defect. If religion is ignored altogether they are deprived of those

elements in education and true culture which are most important, and without which no education can be complete. What is science without God? What is the knowledge of the creation without the Creator? How can true intellectual culture and refinement exist without any knowledge of, or belief in, things spiritual, moral and supernatural, which form the highest element in human knowledge? How can true strength of character be obtained if the highest standard of morals is public opinion, or the sense of the majority?

But to say nothing of religion, the most important element in secular education is philosophy and history. Now, the fact is that there is hardly any serious attempt made to teach philosophy outside our Catholic colleges, and if there is, what is taught is not philosophy which is from a Catholic standard truth itself, but speculations and theories, based on atheism or agnosticism, and leading to materialism.

Parents who have boys ripe for college, and all Catholics interested in education, should also be impressed with the unique educational advantage of a solid course of religion and philosophy as given in our better Catholic colleges. Apart from the practical religious and moral aspect of the case, this opens a new intellectual field for the student, which for the pupils of non-Catholic colleges, from a Catholic point of view, must remain forever an unexplored territory.

Experience shows also that history has never been understood nor taught, and is not impartially taught, by Protestants, as a class. A few individuals among them it is true, have risen above the prejudices of Protestantism; but these individuals are few indeed. Thus Catholic students in Protestant institutions, in the best case, are deprived of the best elements in education, whether religious or secular.

Moreover, if we consider the study of art and literature, what can it be without religion? Divest the poetry of Dante, Milton, Shakespeare, or even that of Homer and Virgil, of the religious or supernatural element what remains of it? Dry bones, and nothing more. The very essence of it is lost. The same is true of painting, sculpture and architecture, all of which are

religious in their origin and development. For the Agnostic there can be no true art. Art has no meaning for him. Art has no soul, no substance to him, because, according to his principles, he cannot rise to the contemplation of what is unseen in it. Every piece of art must be to him an empty sound, a mere form, or a meaningless structure. And if this is not always the case with infidels, it is because their instincts are better than their principles. How much, then, is lost to the student of art and literature from the neglect of religion in his special department! What a gaping void exists in his education!

But this is only the negative view of the matter. Shall we suppose that the university professor will confine himself within the strict lines of secular instruction? Shall we imagine that he will never trench on religious topics? Will he ignore in history and literature the most powerful motives that have ever actuated the conduct of man? Can he abstract from or ignore religion in philosophy? If so, he must be a poor specimen of a teacher.

The historian who does not enter into the causes of facts is no historian; the literary critic who does not search into the motives of characters and actions in literature is no critic; the philosopher who does not inquire into the last causes of things is no philosopher.

The fact will be, then, that the university professor cannot help discussing religious topics, whether he will or no, and that he will, consciously or unconsciously, impress his own peculiar errors and prejudices on his pupils, and ten to one they will return from the Protestant university with their minds full of errors which they can never correct, and doubts which they cannot solve. If a student has gathered any ideas of philosophy from his college course, they are sure to be wrong. He has been taught to venerate as sages those who, basing all philosophy on doubt or nescience, ignore the data of common experience and common sense. He has learned that creation is a myth, that man is the descendant of the ape. His ideas of Christ have been taken from Renan, Strauss and Schopenhauer. He has heard that the Church has been the foe of enlightenment and the fosterer of slavery. He has listened to the recital of

gruesome horrors of the "Dark Ages." He has been taught that Protestantism brought enlightenment and culture and progress into the world. He has heard the history of every Catholic country misrepresented. He would be more than humanly wise or brutally stupid, if all this made no impression on him. Add to this the entirely Protestant environment, pride and human respect, from which very few are altogether free, and the many other frailties to which university students are not strangers, and then say, what is the probability that your Catholic young man at twenty-two, after spending four years at a Protestant university will come forth unscathed? He would be an angel if he did.

But is it generally angels we send up to those institutions? Angels, indeed; but rather of the fallen kind. They are, as a rule, youngsters who never set foot in a Catholic school, who never had any religious instruction except what barely fitted them to make their First Communion, whose home education has been in many cases flagrantly neglected—the plastic stuff of which perverts are generally made.

With this condition of things before us, we may be permitted to submit two questions: First, can Catholic parents entrust their children to be educated at American Protestant universities? Secondly, can Catholic orators and writers, with a good conscience, continue to panegyrize those institutions as a safe and proper place for the education of our young men? We leave the answer to the wisdom of those whom it concerns.

Catholic parents, it seems to us, should be exhorted, in season and out of season, to send their children to those Catholic colleges, which are officially acknowledged to be at least on a par with the great universities of the country. There is no lack of such Catholic colleges, as we could easily point out, did we wish to discriminate, as we do not. These colleges, it is true, have not the same facilities as the great universities that have millions to back them; but with all their disadvantages they do the same work in secular education and do it just as well. Besides, they give a sound course of philosophy, which, from a Catholic point of view, in a secular or Protestant university is simply an

impossibility. This should be brought home to ignorant parents. Education, high as well as low, is a part of our Gospel ; and woe betide us, if we fail to preach it ! Catholics must be made to understand this, else Catholic education in America is a lost cause, financially and otherwise. Make our Catholic population understand the importance of Catholic education, and, as in days of old, we shall soon see amongst us noble institutions proudly rear their spires toward heaven, and their halls crowded by the youth and genius—the hope of our country and our Church.

It is not, however, for the sake of their superior efficiency in the secular branches that parents entrust their children to Catholic schools, but on account of the one thing needful—religious training. It will not do to train the head and the hand at the expense of the heart and the spirit. To separate religion from education, to use the words of Leo XIII, is to execute the judgment of Solomon upon the child—to cut him in twain. The advocates of secular education say to the parent. Take you the trunk, let us take the head of the child, and we care not whether God or Beelzebub takes the soul. The child is divided ; there is no harmony in its development. Such a system of education is necessarily imperfect, and objectionable.

In our Catholic Colleges and schools not only are our children taught to know their religion, but they are taught likewise to practice it. They are brought up in a Catholic atmosphere. Religion and its practice becomes natural—as it were, a second nature to them. They are taught religion and Christian virtue not only by word and precept, but chiefly by example, which is the best teacher. They continually see in their teachers the highest exemplar of Christian virtue—the poverty and obedience of Christ, and angelic purity, strengthened by religious vows and consecrated by the sanction of the Church. They see before them the highest ideal of heroic self-devotion, contempt of the world and union with God, as far as it can be realized in this life. Hereon are based the convictions of Catholic parents, who refuse to sacrifice their children to the Moloch of secular education and procure them a Catholic education.

Leading Catholic Institutions of Learning In The United States.



The Catholic University of America.

THE corner-stone of the new Catholic University of America was laid at Washington, D. C., May 24, 1888. The President of the United States, several members of his Cabinet, and a large number of distinguished prelates, priests, scholastics, and seminarians were present. After the conclusion of the ceremonies, Right Rev. Bishop Spalding, of Peoria, delivered an address.

The site of the university is the old Middleton property, and it is about a mile and a half from the city. It has an extensive acreage, and the land is high, dry, and rolling. The grounds face the North Capitol Street gate and front on one side of the Soldier's Home estate. From the new building a view is had of the city of Washington, with the Capitol, the Washington Monument, and a stretch of the Potomac as the most prominent features.

The project of establishing an American Catholic university is not of recent date. Twenty-one years previously the Second Plenary Council of Baltimore, treating of the all-important subject of Christian education, devoted an entire chapter to the question of the founding of a Catholic university. Finally, the Third Plenary Council, held in 1884, deeming that the time had come, appointed a committee to take practical measures looking towards that end. The project was advanced by the munificent offer of \$300,000 by Miss Mary Gwendolen Caldwell, of Louis-

ville, Ky., as a starting fund. Bishop Spalding, of Peoria, Ill., an old friend of the Caldwell family, was chosen to present the offer to the Council, and as no conditions were coupled with the gift, it was accepted, so far as the Bishops were concerned. Miss Caldwell's sister gave an additional \$50,000.

After the acceptance of Miss Caldwell's offer the Bishops of the Council found that the decisive, vivifying word of the Pope was alone needed to give the project shape and life, and this they obtained without delay. Not only was the brief readily granted, but His Holiness took a personal interest in the work, which showed that from the outset his heart was set on its realization. He also expressed his desire that the university should be and should remain thoroughly American. "I wish," he said, "that it should be founded by American means, and that it should be conducted by American brains; and if at first you have to call in the help of foreign talent in your faculties, it must be with the view of developing home intellect, of training professors who will gradually form indigenous faculties worthy of the name the university bears."

And in his brief approving of the university he says: "We, therefore, moved by a desire for your good, and consulting the best interests of the Republic, most willingly indorse your intention of founding a university. But that this university may be happily completed, and that day by day it may grow, it is necessary that it should be under the authority and protection of all the prelates of the United States, and that the administration be held by the prelates, whose duties it will be to mark out the line of studies, to enact the proper laws, to choose the professors, and to put in order whatsoever may pertain, to the best government of this university. But when these things are completed it is proper that they be handed over to the examination of the Apostolic See, in order that they may receive its approbation." And a short time afterwards, in an audience given to the representatives of all the colleges of Rome, addressing his remarks to the Rector of the American College, Pope Leo earnestly said: "About the university at Washington, it is my desire that all the bishops should work together with unity and

with energy. I have confided the care of the university to them, and it would greatly grieve me did I suppose that there could possibly be among them any want of agreement and of earnestness in regard to it. Let them at once push this work to completion, and they will win for the university the support of public opinion in the United States. The honor of the American Episcopate demands it—yes, the honor of the Church in the United States and the dignity of the Holy See, which has so solemnly given this university its approval.”

From these earnest words it is evident that Leo XIII. manifests more than an ordinary interest in the American Catholic University. He also warmly endorsed the action of the great majority of the bishops in deciding that the university should be located at Washington, being convinced that from no other centre could it exercise its beneficent action as from the National Capital. This was why the bishops chose Washington in preference to any other city, in addition to the fact that the students in that city would have the advantage of consulting and visiting the Congressional Library, the museums, art galleries, and other places of instruction.

The University will not in any wise interfere with the other Catholic colleges or institutions of learning. It will belong to a higher sphere, and will begin where they leave off. On any lower level there would be no reason for its existence. It started with the faculty of divinity, and will develop by degrees, and will add on the other faculties as circumstances and popular appreciation make it possible.

The branches outside of divinity that will be taught in the new university will embrace philosophy, law, medicine, natural science, mathematics, *belles-lettres*, history, and ancient and modern languages.

It was recognized that philosophical studies must constitute the essential characteristic of the University work; but, in order to meet the practical demand of the American people, it was decided that especial care should be shown in the organization of the School of Science, and this particularly in regard to its practical reference to engineering in its various departments. It was

concluded that in a few years, the School of Science would be so organized as not only to form specialists in mathematics, physics, chemistry, and natural sciences, but also to turn out men thoroughly equipped in civil, electrical, and mining engineering.

The committee on organization was constituted a standing committee with whom the Rector is to confer in regard to the selection of professors, the final approval being always given by His Eminence Cardinal Gibbons as chairman of the board of directors.

The institution will not be closely modelled after any other university, but will aim to combine and incorporate the best features of all. It will take the highest standards and the best systems that experience has devised and adapt them to American needs.

The University is open to all who are able or anxious to profit by it. Students who have graduated from colleges can there listen to the most eminent lecturers that can be secured, who will treat not of the elements of learning, but of the philosophy of the various sciences. The professorial chairs will also be open to all, laymen and clerics—no other condition being imposed than the test of merit.

The divinity building cost \$175,000, but it will require a million dollars to wholly establish and equip this department. The total cost of the University is estimated at \$8,000,000. Not a dollar of debt will be contracted. Neither is the University to be built with the pennies of the poor. It is intended to make the rich build it. They will especially profit by it, and the Bishops think the poorer portion of the Catholic community have calls enough upon them for other purposes.

When completed the edifice will consist of a centre building 55 by 57 feet and five stories in height, with wings on either side 105 by 45 feet each and four stories in height. The total frontage will be 265 feet, and, with the return wings at either end, the total depth 160 feet. The interior of the divinity building, is thus described: The public rooms are located on the first floor, and consist of an entrance hall 15 feet wide, a corridor 14

feet wide the whole length of the building, which opens into four parlors *en suite* in the centre building, a lecture-room seating 300 persons, three class-rooms, a prayer hall, refectory kitchen, recreation-room, reading-room, and library. The latter is in the basement of the chapel. The latter consists of a nave 26 by 60 feet and semicircular sacristy 18 by 26 feet. The ceiling is ribbed and barrel-arched. Ten side altars are placed in alcoves on each side of the nave. The library contains shelving for 10,000 volumes, which can be doubled in capacity by adding cases in a gallery. The second, third, and fourth floors are devoted to the living accommodations for the professors and students, two rooms being allowed to each—sitting-room and bedchamber.

The total accommodations are : For the Rector and professors, twelve double rooms ; students, sixty-four double rooms ; and three rooms for guests. The grand staircase in the centre of the room ascends in double and return flights in a hall twenty-nine feet square, and at the ends of the wings is a fireproof staircase of stone and brick. The building is designed in the Romanesque style of architecture, and is built of red brick, trimmed with brown sandstone, on a basement story of granite.

We cannot more appropriately conclude this sketch of the new Catholic University of America than by quoting the following extracts from Bishop Spalding's admirable address on the occasion of the laying of the corner-stone.

Of the Catholic Church in America he said :

" All observers remark its great development here—the rapid increase in the number of its adherents, its growth in wealth and influence, the firm yet gentle hand with which it brings heterogeneous populations under the control of a common faith and discipline, and the ease with which it adapts itself to new conditions and organizes itself in every part of the country. It is not a little thing, in spite of unfriendly public opinion and of great and numerous obstacles, in spite of the burden which high achievements impose and of the lack of easy and supple movement which gathering years imply, to enter new fields, to bend one's self to unaccustomed work, and to struggle for the right to

live, in the midst of a generation heedless of the good and mindful only of the evil which has been associated with one's life. And this is what the Catholic Church in America has had to do and has done with a success which recalls the memory of the spread of Christianity through the Roman empire. It counts its members here by millions, while a hundred years ago it counted them by thousands, and its priests, churches, schools, and institutions of charity it reckons by the thousands, while then they could be counted hardly by tens. And public opinion, which was then hostile, is no longer so in the same degree. Prejudice has not, indeed, ceased to exist; for, where there is question of religion, of society, of politics, even the fairest minds will not see things as they are, and the multitude, it may be supposed, will never become impartial; but the tendency of our life and of the age is opposed to bigotry, and, as we lose faith in the justice and efficacy of persecution, we perceive more clearly that true religion can neither be defended nor propagated by violence and intolerance, by appeals to sectarian bitterness and national hatred. And by none is this more sincerely acknowledged or more deeply felt than by the Catholics of the United states."

THE CHURCH IN THE FUTURE.

Of the Church in the future he said :

"But, like the old, the Church can look to the past; like the young, she can look to the future; and if there are Catholics who linger regretfully amid glories that have vanished, there are also Catholics who, in the midst of their work, feel a confidence which leaves no place for regret; who well understand that the earthly environment in which the Church lives is subject to change and decay, and that new surroundings imply new tasks and impose new duties. The splendor of the mediæval Church, its worldly power, the pomp of its ceremonial, the glittering pageantry in which its pontiffs and prelates vied with kings and emperors in gorgeous display, are gone or going, and, were it given to man to recall the past, the spirit whereby it lived would be still wanting.

“But it is the mark of youthful and barbarous natures to have eyes chiefly for the garb and circumstances of religion ; to see the body only and not the soul. At all events the course of life is onward, and enthusiasm for the past cannot become the source of great and far-reaching action. The present alone gives opportunity, and the face of hope turns to the future, and the wise are busy with what lies at hand, with immediate duty, and not with schemes for bringing back the things that have passed away. Leaving the dead with the dead, they work for life and for the living.”

The Catholic University of America, at Washington, D. C., desiring to encourage good work among the students of Catholic colleges, has established a number of special scholarships and assigns to each college which grants the degree of A. B., one of the scholarships thus established under the Faculty of Philosophy, the Faculty of Law, or in the School of the Technological Sciences.

GEORGETOWN UNIVERSITY, D. C.

GEORGETOWN UNIVERSITY consists of the College, the School of Medicine (which includes a school of Dental Surgery), and the School of Law. The College comprises three distinct departments, viz.: The Graduate School, the Collegiate or Undergraduate Department, and the Astronomical Observatory. Each School or Department is under the direction of its own Dean, and each Faculty has the power of legislating on its own affairs, but this power can be exercised only in subordination to the President and Directors of the University, and subject to their approval.

The foundation of Georgetown College was projected as early as the year 1785, when the Rev. John Carroll, afterward the first Archbishop of Baltimore, formed the plan and proposed it to his associates. On November 13, 1786, the Corporation of Roman Catholic Clergymen, in the Chapter held at Whitmarsh Md., took action in the matter. In 1788 the erection of the first

building was undertaken. Students were not received before 1791. Upon the reorganization of the Society of Jesus in Maryland, in 1805, the College was transferred to the Fathers of that Society, under whose control and direction the University still remains. On March 1, 1815, the power of granting degrees was conferred by an Act of Congress; and in 1833 the Holy See empowered Georgetown College to confer, in its name, degrees in Philosophy and Theology. The next step in the development of the College was the erection and equipment of a complete Astronomical Observatory, in 1842. In the following year the formal incorporation of the Institution was effected by Act of Congress. The School of Medicine was opened in 1851, and the School of Law in 1870. The Graduate School was in existence as early as 1856. The Dental School was opened in 1901.

Georgetown College is situated on Georgetown Heights, two and one-half miles distant from the Capitol, overlooking the City of Washington, and the Potomac River, and commanding one of the noblest views in the world. The site is singularly healthful, and the climate exceptionally soft and mild. The College buildings are seven in number, exclusive of the Observatory, and present an aggregate frontage of about eight hundred feet. They are surrounded by grounds comprising seventy-eight acres, a large part of which is occupied by the "Walks" whose sylvan beauty has made them famous.

The exacting and comprehensive nature of the course of studies pursued are seldom equaled even in the larger colleges of the country. This is especially true of the Scientific department. The Library contains nearly one hundred thousand volumes, among them being many rare, curious and unique works.

In its location at the Capitol of the nation, Georgetown University enjoys advantages, which can hardly be over estimated, and which must necessarily increase with the growth of the country, in the unparalleled educational equipment in the great scientific collections and libraries of the Government. By the authority of Congress all such facilities for research and illustra-

tion in the Governmental collections are made accessible to the scientific investigators and students of institutions of higher learning in the District of Columbia. The system of studies is based on that followed by the Society of Jesus, and sustained by three centuries of experience and success, by that greatest of teaching bodies.

The educational system of the Society of Jesus, as elaborated in the *Ratio Studiorum*, is thus briefly summarized by one of the Fathers of the Society: Education is understood by the Fathers of the Society in its completest sense, as the full and harmonious development of all those faculties that are distinctive of man. It is not, therefore, mere instruction or the communication of knowledge. In fact, the acquisition of knowledge, though it necessarily accompanies any right system of education, is a secondary result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development.

Understanding, then, clearly, the purposes of education, such instruments of education, that is, such studies, sciences or languages, are chosen as will most effectively further that end. These studies are chosen, moreover, only in preparation, and in such numbers as are sufficient and required. A student who is to be educated will not be forced, in the short period of his college course and with his immature faculties, to study a multiplicity of the languages and sciences into which the vast world of modern knowledge has been scientifically divided. If two or more sciences, for instance, give similar training to some mental faculty, that one is chosen which combines the most effective training with the largest and most fundamental knowledge.

The purpose of the mental training given is not proximately to fit the student for some special employment or profession, but to give him such a general, vigorous and rounded development as will enable him to cope successfully even with the unforeseen emergencies of life. While giving the mind stay, it tends to remove the insularity of thought and want of mental elasticity, which is one of the most hopeless and disheartening

results of specialism in students who have not brought to their studies the uniform mental training given by a systematic college course. The studies, therefore, are so graded and classified as to be adapted to the mental growth of the student and the scientific unfolding of knowledge; they are so chosen and communicated that the student shall gradually and harmoniously reach, as nearly as may be, that measure of culture of which he is capable.

It is fundamental in the system of the Society of Jesus that different studies have distinct and peculiar educational values. Mathematics, the Natural Sciences, Language and History are complementary instruments of education to which the doctrine of equivalence cannot be applied. The specific training given by one cannot be supplied by another.

Furthermore, Language and History have always been held in esteem as leading factors in education. Mathematics and the Natural Sciences bring the student into contact with the material aspects of nature, and exercise the inductive and deductive powers of reason. Language and History effect a higher union; they are manifestations of spirit to spirit, and by their study and for their acquirement the whole mind of man is brought into widest and subtlest play. The acquisition of Language especially calls for delicacy of judgment and fineness of perception, and for a constant, keen, and quick use of the reasoning powers. A special importance is attached to the classic tongues of Rome and Greece. As these are languages with a structure and idiom remote from the language of the student, the study of them lays bare before him the laws of thought and logic, and requires attention, reflection and analysis of the fundamental relations between thought and grammar. In studying them the student is led to the fundamental recesses of language. They exercise him in exactness of conception in grasping the foreign thought, and in delicacy of expression in clothing that thought, in the dissimilar garb of the mother-tongue. While recognizing, then, in education the necessity and importance of Mathematics and the Natural Sciences, which unfold the inter-dependence and laws of the world of time and space, the Jesuit system of education

has unwaveringly kept Language in a position of honor as an instrument of culture.

Lastly, the system does not share the illusion of those who seem to imagine that education, understood as an enriching and stimulating of the intellectual faculties, has a morally elevating influence in human life. While conceding the effects of education in energizing and refining imagination, taste, understanding and powers of observation, it has always held that knowledge and intellectual development of themselves have no moral efficacy. Religion only can purify the heart, and guide and strengthen the will.

The Jesuit system of education, then, aims at developing, side by side, the moral and intellectual faculties of the student, and sending forth to the world men of sound judgment, of acute and rounded intellect, of upright and manly conscience. And since men are not made better citizens by the mere accumulation of knowledge, without a guiding and controlling force, the principal faculties to be developed are the moral faculties. Moreover, morality is to be taught continuously; it must be the underlying base, the vital force supporting and animating the whole organic structure of education. It must be the atmosphere the student breathes; it must suffuse with its light all that he reads, illumining what is noble and exposing what is base, giving to the true and false their relative light and shade.

In a word, the purpose of Jesuit teaching is to lay a solid substructure in the whole mind and character for any superstructure of science, professional and special as well as for the building up of moral life, civil and religious.

On February 20, 21, and 22, 1889, Georgetown College celebrated its first centenary, with marked *éclat*. The President, members of his Cabinet, representatives from the diplomatic corps, delegates from other institutions of learning, and a host of distinguished visitors and alumni attended the splendid festivities, the success of which elicited unqualified praise and admiration. Everything betokened prosperity, active and zealous effort to raise the course of studies, and the means of inculcating them to the highest point of excellence. Many practical proofs

bespoke the increasing attachment to their *Alma Mater* of those who, in by-gone days, enjoyed her care; and everything gave earnest of the general confidence felt in Georgetown University as the oldest and greatest Catholic educational institution in the United States.

THE ST. LOUIS UNIVERSITY, St. Louis, Mo.

ON Saturday, May 31, 1823, a little band of missionaries from Whitemarsh, Maryland, after a long and tedious journey through the wilderness, reached the then frontier town of St. Louis. They were not altogether strangers to the country, for one hundred and fifty years before that date, in 1673, the frail canoe of one of their brethren, the intrepid and saintly Marquette, on his historic journey southward, had glided by the spot on which they stood, and it was one of the members of that same Society to which these missionaries belonged. The venerated Sebastian Meurin, who, in 1766, was the first Catholic priest to minister to the spiritual wants of the founder of St. Louis, Laclede, and his little band of hardy pioneers.

For nigh two hundred years the members of their Society had labored for the good of the savages who roamed the plains of Illinois, and tracked the deer in the thickets of Missouri, and it was to continue the unselfish and heroic work of this same apostolate that these missionaries had come from far-off Maryland. Such were the founders of the St. Louis University.

The first beginnings of the university were made at Florissant, Mo., in the following year, 1824, when a log schoolhouse was built for the education of the Indians in the neighborhood; but after struggling for a precarious existence until 1828, this school was with reluctance abandoned. The white students, in number about fifteen, were transferred to the newly-built college in St. Louis, where classes were opened in 1829.

The institution was incorporated as a university under the Act

of the Legislature of the State of Missouri, December 28, 1832, and was empowered to confer degrees and academic honors in all the learned professions, and generally "to have and to enjoy all the powers, rights and privileges, exercised by literary institutions of the same rank." The first regular faculty under the charter was organized on April 4, 1833. The Schools of Philosophy and Theology were first opened in 1858; and in 1888 the university was removed to its present site on Grand avenue, Lindell and West Pine boulevards. The university comprises the College, Academy, Commercial Department, Military Science, School of Philosophy and Science, and the School of Divinity. The library is a well-selected collection of forty-two thousand volumes, covering the field of literature, theology, philosophy and science. In addition there are libraries in the Faculty of Theology, Philosophy and Science, besides the Library for the Undergraduates. The Military Department is under the direction of a United States Army officer, and the arms and accoutrements are supplied by the Government.

Thus, without State aid of any kind, with no endowments for building or equipment, with no resources but the moderate tuition of its students, the St. Louis University has survived the struggles of its earlier existence, and has grown apace with the city, with whose feeble beginnings it has been so closely identified; and when material aid is added to the self-sacrifice and devotion to Christian education which has signalized its promoters, it will compare favorably with other and more favored institutions of the kind.

NOTRE DAME UNIVERSITY, Indiana.

THE University of Notre Dame was founded in 1842 by the Very Rev. Edward Sorin, afterward Superior-General of the Congregation of the Holy Cross, a religious society or order that had been formed a few years previously at the City of Mans,

France. In an act approved January 15, 1844, the Legislature of Indiana gave the university power to grant degrees in the liberal sciences, and in law and medicine, as is customary in other universities in the United States.

When Rev. Father Sorin, on November 26, 1842, first stood on the little clearing on the banks of St. Mary's Lake, and looked out over the snow-covered landscape where now rise the many walls and towers of Notre Dame, the scene that spread before the eyes of the young priest, save the spot of clearing, about ten acres, and the surface of St. Mary's and St. Joseph's Lakes, consisted of primeval forest. To these ice-bound lakes and to this snow-covered forest the zealous priest of the Holy Cross, attended by six brothers, had come to found a seat of learning. Such is religious enthusiasm. Such is inspired faith in the direct protection of Almighty God. With God all things are possible; without Him, nothing. This truth we all profess. Father Sorin and his little band felt it; it was the inspiration of their lives.

The spot chosen was the scene of the French missionaries more than a hundred and fifty years before. In 1830, Father Stephen T. Badin, the proto-priest—the first ordained within the territory of the United States—built a chapel there among the Pottawattomies bought a section of land, which, conveyed to the Bishop of Vincennes, through him was dedicated in the interests of education to the Church, and is now the seat of the University of Notre Dame. The buildings already on the ground were the log cabin erected by Father Badin, 24 x 40 feet, the ground floor of which answered as a room for the priest, and the story above for a chapel. In addition to this there had been added a few years previously, a little frame building of two stories, somewhat more habitable, in which resided a half-breed Indian with his family, who acted as interpreter when necessary.

The total amount of money to the credit of the young community on their arrival at Notre Dame, including money collected by the Bishop and still in his hands, and a small amount sent from Europe, was less than \$1,500. With this, aided by their own labors and what help they could obtain from the people of the

neighborhood, they made their plans for the college, Church and novitiate, all of which seemed absolutely necessary, even for the purpose of making a beginning. The college must be done in order to hold the land; and accordingly that was first considered. The building erected is the present square brick building at the edge of St. Mary's Lake, known as the Farm House. It served its collegiate purposes for nearly a year; for here the first students were received and the first classes organized. It may, therefore, although at first built to serve a temporary purpose, be called the original college building of Notre Dame. The first student was the same boy who led Father Sorin through the woods from South Bend to the lake, Nov, 26, 1842. He afterwards became the wealthy wagon-maker of South Bend, Alexis Coquillard. The humble beginnings of Notre Dame, the magnificent institution of to-day, is further illustrated by the fact that the terms per quarter for students in the college, for tuition, board, washing and mending, were eighteen dollars. Indeed, it is related, as an indication of the poverty and simplicity of those days, that Father Sorin and Father Cointet for a long time had but one hat and one pair of boots between them; so that when Father Sorin was seen with the hat, it was known that Father Cointet was in the college; and when Father Cointet had the hat, starting for the missions, it was certain that Father Sorin was in his room.

The college building proper, was begun, Aug. 1843, and was ready for occupancy in June, 1844. The building erected left the little community heavily in debt. Indeed, this remained the chronic condition of the institution for years. On several occasions, it is related, Notre Dame was on the point of being sold for debt. One day the farm horses were taken out of the stables and sold by a creditor. Another time there was not a morsel of food in the house. The unexpected arrival of a gift of money from a stranger prevented the students from going to bed supperless.

In 1844, a charter was also obtained for the Manual Labor School, in which boys are taught useful trades and at the same time receive a good English education. In connection with this

school, and indeed as parts of it, were erected the various shops needed in the work of the community; carpenter, cabinet, blacksmith, shoemaker, tailor, etc. Boys were also taught bricklaying, gardening and farming, until the hum of industry was heard on every side. In 1853, so prosperous had become the university, and so great the need of more room, that the two wings originally designed, each 40 by 60 feet, were added to the original central building.

On the coming on of the war for the Union, the character of the growing community was put to a new test. With true religion and a correct system of education, goes also love of country. But the sons and daughters of the Holy Cross were equal to the test. It is, therefore, no cause of surprise that Notre Dame took so active a part in the war. There was, perhaps, not a battle-field during the four years of that strife on which the blood of students of Notre Dame was not shed for the Union cause, which they felt to be also the cause of liberty, equal rights, and good government. From Notre Dame no less than seven priests went as chaplains in the army. Of these patriotic chaplains of the Holy Cross, three contracted diseases from exposure, which ended in death.

One result of the war was the great influx of students from the border states. The two hundred limit was soon reached and passed. Then came three, four and five hundred students who passed for admittance, until it became apparent that the enlarged college edifice of 1853, ample as it then seemed, was altogether inadequate for the present needs. Accordingly, in 1865, preparations were made to erect a larger and more modern structure. There was then an urgent demand manifested for educated young men in commercial pursuits, and Notre Dame, in complying with this demand, soon began to send out these graduates in large numbers. This development of the commercial course was of the utmost value to the university at that time; and the superior character of the young men graduated did very much to make the institution known, and to bring in a high class of students also for the other collegiate courses. Then, also, was first established and developed the scientific

course of studies, as distinguished from the classical course. In June 1865, the old building was taken down, and in May, 1866, the new edifice was dedicated by Archbishop Spalding of Baltimore.

In May, 1865, Father Sorin carried into effect a design which he had long meditated, in beginning the publication of a periodical, in honor of the Blessed Virgin, Mother of God. The new Journal was named the *Ave Maria*. The *Ave Maria* has become one of the great religious journals of the world, circulating not only in this country, but in every corner of the globe wherever the English language is spoken by devout Catholics. The *Ave Maria* has been in some respects as great a work for the advancement of the interests of religion and literature, as has been the university itself.

Suddenly, and without a note of warning, on April 23, 1879, the University, with priceless treasures, was burned to the ground. But by the end of a year, there rose from the ashes even a stronger, fairer, nobler Notre Dame than that which had passed away. On June 20, 1883, the corner-stone of Science Hall was laid by Right Rev. John A. Waterson, Bishop of Columbus, and shortly after were erected Mechanics' Hall, or Institute of Technology, and the Astronomical Observatory. In the Memorial Hall of Bishops is a unique collection that commends itself to the interest of all who love and venerate the good men who have ruled over American dioceses. It includes life-size paintings, crayons, engravings, miniatures on ivory, busts and casts of all the bishops and archbishops who have held dioceses within the present limits of the United States. Besides the portraits, there is also an extensive collection of autograph letters and original documents written by the prelates; bound books, pamphlets and pastorals published by them; manuscripts relating to their histories, and printed volumes containing their biographies. In large, glass-covered cabinets are displayed wonderful collections of mitres, croziers, episcopal rings, gold chains, pectoral crosses, and other articles used by our bishops, archbishops and cardinals. This is the first attempt ever made in any country to illustrate a nation's whole episcopacy by a

monument of this description. Of even greater importance, from a historical point of view at least, is the collection of precious manuscripts in connection with the Bishops' Memorial Hall.

The University of Notre Dame is one of the most, if not indeed, the most progressive Catholic educational institution in America. Its growth of recent years has been marvelous. Not only with respect to the number of students upon its rolls is this true, but chiefly in the means adopted to meet the requirements arising from this increase. The high standard of studies in each department of the university has been steadfastly maintained, and the tendency is to raise it still higher by the introduction of the newest features of the best educational systems of the world. Thoroughness in each course is aimed at, and to achieve this, approved methods are tried and new names added to its already brilliant galaxy of educators.

MOUNT ST. MARY'S COLLEGE, Emmitsburg, Md.

MOUNT St. Mary's College was founded in 1808 by Rev. John Dubois, afterward Bishop of New York. In 1812 Rev. Simon G. Bruté, afterward the first Bishop of Vincennes, was associated with the founder in conducting the college. A new college building was completed in 1824; but in June of that year it was destroyed by fire. A larger building was erected and occupied in 1826. The college obtained its first charter from the Legislature of the State of Maryland in 1830, during the presidency of Rev. John B. Purcell, afterward Archbishop of Cincinnati. From the year 1838 to 1871, Very Rev. John McCaffrey, D. D., presided over the college.

During the first century of its existence many men distinguished in Church and State have been educated at Mount St. Mary's College. Since its foundation, there has been maintained, in connection with the college, an Ecclesiastical Seminary for the education of missionary priests.

The institution is under the direction and control of an association of clergymen, and in addition to the clergy, there are in the faculty several eminent lay professors. The number of teachers and tutors furnished by the Seminary is such that classes are limited in membership, so that more than ordinary attention can be given to each pupil. The material interests of the college are under the control of a Board of Directors of which the Archbishop of Baltimore, by virtue of his office, is President.

The college buildings are situated on high ground at the foot of the Maryland range of the Blue Ridge Mountains. The location is pleasant, healthy and convenient of access. The vicinity of the college is a pleasant summer resort. The buildings are substantially constructed of stone, and the college possesses all that could be desired in the matter of health and comfort. The Domestic department and the Infirmary are under the care of the Sisters of St. Francis. The course of studies, which must be followed by those who desire to take the degrees, embraces the Latin and Greek languages, French (or German, at the option of the student), Mental and Moral Philosophy, Logic, Mathematics, Chemistry, Natural Philosophy, Geology, Rhetoric and Literature, History, Christian Doctrine and Elocution.

The study of Chemistry, Astronomy and other sciences are facilitated by an excellent apparatus, a chemical laboratory and an extensive mineralogical collection. There are also academic and business courses, and a special three years' course for the benefit of students who may be preparing for a scientific career.

ST. IGNATIUS COLLEGE,

San Francisco, Cal.

ST. IGNATIUS COLLEGE, an excellent educational institution with literary, scientific and philosophical courses of study, was founded in 1855, and was incorporated by the State of Cali-

fornia, April 30, 1859, with authority to confer academical degrees, with "such literary honors as are granted by any university in the United States." The college is conducted by the Fathers of the Society of Jesus. In order to help those whose parents wish them to enter the Academic course, two preparatory classes are attached to the college. A Commercial course has also been introduced to run through the period of the Academic course.

ST. JOHN'S UNIVERSITY, Collegeville, Minn.

ST. JOHN'S UNIVERSITY, conducted by the Fathers of the Order of St. Benedict, is the oldest and largest Catholic institution of learning north of St. Louis and west of Chicago. It was founded in 1857, in which year the Territorial Legislature of Minnesota granted a charter constituting the Order of St. Benedict a body corporate and politic, with authority to establish "St. John's Seminary." The institution, however, became better known under the name of "St. John's College." In 1869, the State Legislature empowered it to confer all University degrees, and on June 16, 1878, his Holiness Pope Leo XIII. empowered the President of the institution to confer degrees in Theology, Philosophy, and Canon Law. In 1883, the title of the institution was changed to "St. John's University," by an act of the Minnesota Legislature.

Far removed from the busy turmoil of city life, St. John's has an ideal location for an educational institution. It is situated on the north bank of St. John's Lake, a sheet of crystal water a hundred feet deep, covering more than three hundred acres, which is studded with beautiful islands, and indented with picturesque bays teeming with fish and surrounded by the virgin forest, thus rendering it one of the most delightful of Minnesota's famous lakes. West of the College the lovely Watab meanders through field and meadow towards the north, whilst beyond its

banks the eye is greeted by picturesque hillsides. Half a mile towards the east, the great water reservoir towers on a high elevation like a relic of a medieval castle, contrasting admirably with its neighbor, the astronomical observatory; whilst beyond, primeval forests, which still cover two thousand acres of the college lands, raise their lofty crowns toward heaven. The regular grounds of the students comprise over one hundred acres, affording ample room for the extensive playgrounds, which are furnished with base ball diamonds, hand ball and lawn tennis courts, as well as for delightful, shady walks. The main buildings form a vast square measuring 260 feet on each side, with a wing 40 by 100 feet extending the east front. They average five stories in height and cover an area of seven thousand yards. The astronomical observatory stands on the hill east of the main building. It has a revolving dome, a transit room and a computing room, and is well equipped with all necessary instruments.

The courses of study are the usual undergraduate university courses; the Classical and the Scientific, each of which is divided into an Academic and a Collegiate department. There is also a Commercial Course, an Ecclesiastical Seminary, a department preparatory to the various courses and a Winter School for the benefit of young men who are unable to attend college, except during the winter months.

THE CREIGHTON UNIVERSITY,

Omaha, Neb.

THIS university is named after Mr. Edward Creighton, who had proposed in life to form a FREE institution of learning, but died intestate, November, 1874, before making provisions for the fulfillment of his project. His wife, Mrs. Mary Lucretia Creighton, inheriting both his fortune and his noble purpose, determined to carry out her husband's wish, but did not live to behold its realization. But in her last will and testament, dated Septem-

ber 23, 1875, she made provision for the carrying out of the work. In accordance with a clause of the will, the entire property and securities were duly conveyed by the executors, Messrs. John A. Creighton, James Creighton and Herman Kountze, to the Right Rev. James O'Connor, D. D., Bishop of Omaha, July 1, 1878, and to his successors in office. Bishop O'Connor, under an Act of the Legislature of the State of Nebraska, vested the property and securities in a corporation, to be known as the Creighton University, appointing five members of the Society of Jesus to constitute the Board of Trustees, Aug. 14, 1879. The project met with unexpected success, thanks to good friends, and in particular to Hon. John A. Creighton and his wife, both of whom generously seconded the noble purpose of the original founders, and by large benefactions carried on the good work to a development which without their munificence would have remained an impossibility. In the establishment and development of the Scientific department, Hon. John A. Creighton was generously seconded by Hon. John A. McShane. The Astronomical department can justly lay claim to having one of the best equipped students' observatories in the country, while the Classical department offers a course of studies superior to that of the large non-Catholic Universities, though they are more richly endowed and have a larger clientage to draw upon for higher studies.

The Medical department, in building, apparatus, staff of professors and clinical advantages stands unrivalled in the West. Its appointments are all modern. Besides a free dispensary at the college and a share of the advantages offered by the hospitals of Omaha and Council Bluffs, it enjoys the exclusive use of the clinical material furnished by St. Joseph's Creighton Memorial Hospital, which is by far the largest and best in the West and has as many patients in a year as all the other hospitals of the city combined. A large operating building adjoining the hospital is in constant use, affording an abundance of opportunities to the students.

Tuition is entirely free during the seven years of the classical course, which is open to students from any one of the States of the Union.

ST. FRANCIS COLLEGE, Brooklyn, New York City, N. Y.

THIS institution was opened for the admission of students in October, 1859. It was incorporated by the State Legislature in 1868. In May, 1884, it was chartered and empowered to confer such literary honors and degrees as are granted by the other colleges and universities of the United States. It is under the direction of the Brothers of the Order of St. Francis.

The course of studies pursued in the college embraces Literature, Rhetoric, Poetry, Elocution, History, Mathematics, Astronomy, Physiology, Botany, Zoology and Geology, the Greek and Latin, French, Spanish, Italian and German languages, Logic, Metaphysics and Ethics.

In the Academic Department, Latin, Greek, French or German, Mathematics, English, Roman, Greek and American History, English Literature and English Classics, Civics, Natural Philosophy and Chemistry are taught as approved by the Regents of the University of the State of New York. The Academic and Commercial departments, under the title of St. Francis Academy, was regularly chartered as an Academy by the Regents of the University, May, 1902.

ST. JOHN'S COLLEGE, Fordham, New York City, N. Y.

THIS well-known institution is situated in the extreme northern section of New York City. The property is a part of the old Dutch village of Fordham in Westchester County. In 1639, two hundred years before the foundation of the college, three Indian sachems sold to the Dutch West India Company all the land which is included between the Harlem and Bronx rivers, as far north as the present city of Yonkers. About 1690, this land, after having passed through the hands of various owners, was

divided into several farms, and one of these farms, thereafter known by the name of Rose Hill, now forms the College estate. The original Rose Hill Manor House, destroyed in 1897, after an existence of more than two hundred years, was the scene of many distinguished gatherings in the days of the Revolution, and was often visited by General Washington.

In 1839, the Rose Hill property, containing ninety-seven acres, was purchased for \$30,000 by Bishop John Hughes, then Coadjutor Bishop of New York. In addition \$10,000 were spent in fitting out the place for college purposes.

The college was formally opened on June 24, 1841, and studies were begun the following September with six pupils. The administration was in the hands of secular priests until June, 1846. During this time, the college had a brilliant gathering of men for its faculty and directors. In the first place, its founder, Bishop John Hughes, later the first Archbishop of New York, was distinguished alike as a churchman and a patriot. Rev. John McCloskey, later Archbishop of New York, and the first American Cardinal, was the first president; Rev. James Roosevelt Bayley, later Archbishop of Baltimore, was the third president; Rev. David Bacon, later Bishop of Portland, was a director. The faculty included: Rev. Ambrose Manahan, a distinguished priest and writer; Rev. John J. Conroy, later Bishop of Albany; Rev. F. P. McFarland, later Bishop of Hartford; Rev. Bernard McQuaid, afterward Bishop of Rochester.

On April 10, 1846, the Act of Incorporation was passed by the New York Legislature, raising the college to the rank of a university, with the power to grant all degrees usually granted by any other university. In the same year the college was purchased by the Fathers of the Society of Jesus for the sum of \$40,500. Subsequently, upon the removal of the Seminary in 1860, that portion was also purchased for the additional sum of \$45,000, making an aggregate of \$85,500. Since then more land has been acquired, but about thirty acres of the original property, lying along the River Bronx, were purchased by the city authorities for park purposes.

The first Jesuit President, Rev. Augustus Thebaud, with the

other members of the early Jesuit faculty of St. John's, came from old St. Mary's College, in Marion County, Kentucky. With this identity of directors and faculties, St. Mary's College, founded in 1820, and incorporated with all the powers of a university, was the Mother of the present St. John's College.

The college estate now embraces seventy acres. Immediately adjoining, on the east, are the grounds of the New York Botanical Gardens, in the Bronx Park; on the south, the New York Zoölogical Gardens, also in Bronx Park. A mile to the west flows the Harlem River, and farther away, the Hudson River. The country for miles around is most picturesque. The climate is notably healthy. Vast reaches of lawns, rows of noble trees, and rich farm lands, surrounding the college buildings, present an ideal rural scene and afford the seclusion necessary for a seat of learning.

The second Rose Hill Manor House, a large, square, stone building, was erected in 1838, and contains the offices of the President and Treasurer, and the reception rooms. Attached to it are two wings, which furnish a College Hall with a seating capacity of 700, and Armory, Wardrobe, Music-Room, and sixteen large rooms for the Infirmary. These three buildings have a combined length of 245 feet.

Two massive five-story stone buildings, one 136 feet by 60 feet, the other 140 feet by 60 feet, contain the Recreation-Rooms and Gymnasium, Reading-Room, Study Hall, Class-Rooms and Dormitory, of the First and Second Divisions of the students, respectively.

Similar accommodations for a third division of the students embracing the youngest boys, are furnished by St. John's Hall a four-story stone building, 106 feet by 40 feet. This was formerly the Diocesan Seminary.

St. John's Chapel, built of stone, 120 feet by 47 feet, is richly frescoed, and contains six valuable stained-glass windows.

Science Hall, a three-story stone building, 123 feet by 50 feet, contains the Lecture Rooms for Physics and Chemistry, the general and private Laboratories, the Cabinet, Museum, and students' Library.

Faculty Building, also of stone, with five stories, 170 feet by 50 feet, contains the students' Refectory and the rooms of the Faculty. It also contains a students' Chapel, 75 feet by 50 feet, two stories high, and adorned with three beautifully carved altars and an altar screen, and with thirteen precious stained-glass windows.

All of these buildings are heated by steam and lighted by electricity, both supplied by the college plants.

Ample facilities for bathing are provided at the college.

Surrounding the buildings of each division are extensive playgrounds arranged for out-door sports.

There is also a large and well-appointed Infirmary under competent charge.

St. John's College includes four departments under the same management: the College, which furnishes the usual four year course of studies leading to the degree of Bachelor of Arts; the Academic department, which furnishes a four year course of studies, so graded as to form a preparation for the College course; the Grammar department, intended for younger students, who are not prepared to begin the study of classics; and the Commercial department, which affords facilities for a thorough training in all the branches of a complete business education.

The method of instruction followed in all the classes is that prescribed by the *Ratio Studiorum* of the Institute of the Society of Jesus. It was the result of fifty years of experience and observation and has been in Jesuit schools for more than three hundred years.

The aim of St. John's College is to afford a complete liberal education by developing and training the mind and heart. It is not merely to prepare young men for professional studies. It supposes that in business life, no less than in the professions, a young man needs habits of attention, application, accuracy. These habits are developed and strengthened by the course of studies. Though the college does not undertake to instruct the student in actual business practice, it does undertake so to discipline his mind as to enable him afterward to learn such practice with double facility and precision, and to carry into

business life an increased mental activity and formed habits of orderliness.

The College Library contains forty thousand volumes, among which are counted rich collections of works on history and of periodical literature. It possesses, also, the famous Gambosville Library, which, for works on ancient and modern art is the largest and most valuable collection in the country.

Besides the College Library there is also the circulating Library containing over ten thousand volumes, specially adapted to the needs of the students. Connected with it is a large and attractive reading-room, supplied with all conveniences for consultation and private work.

As St. John's College, Fordham, is registered by the University of the State of New York among the highest in grade, its graduates receive all the privileges and exemptions accorded to the graduates of such college. In accordance with an Act of Congress, an officer of the United States Army is detailed for duty at the college as Professor of Military Science and Tactics. The War Department furnishes the college with necessary arms and equipments.

ST. XAVIER COLLEGE,

Cincinnati, O.

THIS institution was established Oct. 17, 1831, by the Right Rev. Edward D. Fenwick, D. D., first bishop of Cincinnati, under the name of the "Athenæum." In the year 1840 it was transferred, by the Most Rev. Archbishop J. B. Purcell, D.D., to the Fathers of the Society of Jesus, who have conducted it ever since under the title first mentioned. It was incorporated by the General Assembly of the State in 1842. In 1869 an act was passed which secures to the institution a perpetual charter and all the privileges usually granted to universities.

The course of study embraces the Doctrine and Evidences of the Catholic Religion, Logic, Metaphysics, Ethics, Astronomy,

Natural Philosophy, Chemistry, Mathematics, Rhetoric, Composition, Elocution, History, Geography, Arithmetic, Penmanship, Bookkeeping, Actual Business, Commercial Law, the Latin, Greek, English, German and French languages. The college is provided with suitable Philosophical Apparatus, and possesses a valuable collection of Mineralogical and Geological specimens; In the department of Chemistry extensive improvements have been made, both in point of a large stock of apparatus, and of excellent facilities for work. The new Laboratory is supplied with every requisite appliance, and is used by students in Qualitative Analysis and General Chemistry; a Laboratory course in the latter being required in addition to the regular lecture and daily repetition.

The Library numbers about sixteen thousand volumes. There are also select libraries for the use of the students.

A post-graduate course of Philosophy and Literature enables the graduates to continue their philosophical and literary studies.

HOLY CROSS COLLEGE,

Worcester, Mass.

THE College of the Holy Cross, founded in the year 1843, by the Right Rev. Benedict Joseph Fenwick, second Bishop of Boston, is the oldest Catholic college in New England. The most cherished wish of Bishop Fenwick was to establish in his diocese an institution which should furnish a secular education of the highest grade, and at the same time thoroughly imbue its students with the principles of the Catholic faith. He was aided in his first steps to realize this desire by the generosity of the Rev. James Fitton, of Boston, who in 1840 had erected near Worcester the Seminary of Mount St. James. This, with nearly sixty acres of land attached, Father Fitton presented to the Bishop in 1842, and on the site of this structure, or in its immediate vicinity, the distinguished prelate determined to lay the foundation of his college.

The fact that the site was a gift was not the only consideration that induced the bishop to erect his college upon it. The healthfulness of the location and the natural beauty of the scenery that surrounds it were controlling motives. The bishop had called the Fathers of the Society of Jesus to take charge of it. Classes were organized in the Seminary of Mount St. James on the 2d of November, 1843, and there continued until January 13, 1844, when the college building was completed. The corner-stone of the latter was laid by Bishop Fenwick, June 21, 1843. The first annual exhibition was held July 29, 1844. A few days before his death, August 6, 1846, Bishop Fenwick ceded to the Fathers full control and possession of the institution which he had founded. The buildings and grounds were transferred to the Fathers free of encumbrance. In 1849 the college applied to the Commonwealth of Massachusetts for the privilege of incorporation. The charter was not granted until 1865, when the sobering influence of the Civil War had caused all differences of opinion in regard to the college to be set aside. Meantime Georgetown College conferred the degrees on the Holy Cross College graduates. In July, 1852, the college was largely destroyed by fire, but was opened again in October of the following year, enlarged and remodelled. The old buildings, whose accommodations satisfied the students of a quarter of a century ago, have been enlarged and improved in many ways, and extensive new constructions and improvements have been made.

ST. PETER'S COLLEGE,

Jersey City, N. J.

ST. PETER'S COLLEGE, first opened, September 2, 1878, is conducted by the Fathers of the Society of Jesus, and comprises an Academic or High School Course, Collegiate and Graduate departments. It has been duly incorporated and enjoys all the privileges of a university. Its standard is that of other Jesuit colleges, and in December, 1896, the Board of Regents of the

University of the State of New York placed the college on the list of registered institutions, thereby entitling students desirous of taking up a Law or Medical course in any college subordinate to that university to many privileges in the matter of studies and examinations.

The college possesses a large supply of valuable instruments for experiments and for illustration of the scientific lectures. The Museum, or Cabinet of Natural History, contains a collection of the different metal ores, as well as geological and lithological specimens suitable for a course in Geology. The Chemical Laboratory has been fitted up in the most modern style and contains every facility for the work even of a specialist.

COLLEGE OF ST. FRANCIS XAVIER,

New York City.

THE College of St. Francis Xavier, conducted by the Fathers of the Society of Jesus and intended for day scholars only, was founded in October, 1847, and in January, 1861, was endowed by the Regents of the University of the State of New York with full collegiate power and privileges.

The first Latin school in New York City was opened over two hundred years ago, in 1683, by members of the English Province of the Society of Jesus. At that time the city, which has since grown to such size and importance, consisted of a little collection of cabins, grouped about the old fort at Bowling Green. The pupils of the Jesuit Fathers' School were called to their classes by the ringing of the bell of the old Dutch church in the fort. In 1809 a school was established on a new site on Fifth Avenue and Fiftieth Street, and was known as the New York Literary Institute. The present cathedral has been erected on the grounds of that institution.

The New York Literary Institute was followed in 1847 by the School of the Holy Name of Jesus, in the basement of the church of that name near the corner of Walker and Elizabeth Streets. After the destruction of that church by fire, January, 1848, classes were conducted for a time in the basement of St. James' Church, on James Street. Later a house was rented at No. 77 Third Avenue, between Eleventh and Twelfth Streets, while more capacious accommodations were in preparation on the present site in West Fifteenth Street. When the students entered their new quarters in September, 1850, the present name of the College of St. Francis Xavier was adopted.

The first annual commencement of the college was held at the end of the scholastic year, 1850-1851. The College of St. Francis Xavier comprises three distinct departments: the Graduate School, the College proper, and the High School department. The lectures in the Graduate School, although intended primarily for graduate students, are open to all gentlemen desirous of hearing ethical and other subjects scientifically discussed.

The Science department, which is excellently equipped, occupies one entire floor of the college building, with its lecture rooms, apparatus, cabinet and workshop.

The Museum contains an extensive collection of minerals from every explored region of Europe and America, geological specimens from all the known strata, and numerous fossil remains illustrating the crust-changes and formations going on in every epoch. The Herbarium consists of twenty-five thousand specimens of American and foreign flora.

There are, besides, in the Museum many beautiful and well-assorted corals and shells, curious Oriental, South Sea Island and Indian wares, together with a large number of foreign and rare coins, both ancient and modern.

The Library contains one hundred thousand volumes, of which fifteen thousand have been carefully selected for the use of students.

The college possesses more than thirty scholarships. The students of the various departments number over six hundred.

MARQUETTE COLLEGE,

Milwaukee, Wis.

THE educational institution known as "Marquette College," of Milwaukee, Wisconsin, was incorporated under this name and style by an act of the Legislature, March 22, 1864. The act empowers Marquette College to grant such literary honors and degrees as its trustees may deem proper. Marquette College is under the sole and exclusive control of the Society of Jesus. The course of studies is that usually followed in the Jesuit Colleges; and the equipments and facilities in the various departments are comprehensive and up-to-date.

SETON HALL COLLEGE,

South Orange, N. J.

SETON HALL COLLEGE was founded in 1856, by the Right Rev. James Roosevelt Bayley, who three years previously had been consecrated Bishop of the newly erected See of Newark. In the establishment of the new institution of learning, Bishop Bayley was ably seconded by the Rev. Bernard J. McQuaid, the first President of Seton Hall, and afterward Bishop of Rochester. The College was originally situated in Madison, New Jersey. It was named Seton Hall by Bishop Bayley, in honor of his revered and illustrious aunt, Mother Elizabeth Seton, the foundress of the Sisters of Charity in the United States. In 1860, the college was removed from Madison to its present location in South Orange, N. J.

The new property consisted of a valuable tract of land on which was a palatial marble villa surrounded by superb grounds and stately trees. The villa was adapted for a seminary, and the corner-stone of the new college building was laid in May, 1860, by Bishop Bayley. The new college was completed and ready for use at the beginning of the next scholastic term, in

September of the same year. On May 21, 1863, Bishop Bayley laid the corner-stone of the College Chapel.

During the trying days of the Civil War, when so many institutions of learning were obliged to close their doors, at least temporarily, Seton Hall not only held its own, but through the persistent energy and able management of Father McQuaid, the number of students so increased, that in 1865, the college building had to be enlarged to twice its original size.

But the new building had hardly been completed when a great misfortune overtook the institution. On January 27, 1866, a fire broke out, reducing the beautiful marble mansion to a smouldering mass of ruins. Father McQuaid bravely faced the exigencies of the occasion. Encouraged by Bishop Bayley, he rose equal to the emergency, went to work with his accustomed energy and the present seminary building, a handsome edifice, with a façade of 134 feet, was pushed forward in the face of many obstacles, and in 1867, was ready for occupancy.

Hardly had this great undertaking been accomplished, when Father McQuaid was appointed, in 1868, Bishop of the newly erected See of Rochester, New York. The Vice-President of the college, the Rev. Michael A. Corrigan, D. D., was selected by Bishop Bayley to succeed Bishop McQuaid as President. During the years of his administration, Dr. Corrigan improved and developed the material side of the institution, completed its equipment, beautified the grounds, advanced the standard of studies, and dedicated the new chapel.

In 1873, Dr. Corrigan was consecrated Bishop of the diocese of Newark. He retained the office of President of the college until 1876, when his brother, Rev. James H. Corrigan, became his successor. Owing to ill health, Father Corrigan resigned, in 1888, and was succeeded by Rev. William F. Marshall, the Vice-President, whose term of office was marked by great financial success and by increased attendance in all the departments. He resigned in 1897, and was succeeded by Rev. Joseph Q. Synnott, D. D.

In 1873, by an act of the Legislature of the State of New Jersey, the institution was incorporated, empowered to grant academic

degrees, and endowed with all the rights belonging to similar corporations by the law of the State. The college, established under the jurisdiction of the Bishop of Newark, is conducted by the clergy of the diocese, assisted by lay professors. The college property embraces about seventy-five acres. The buildings are of rare architectural beauty and contain the most modern improvements. The college library contains about forty thousand volumes, to which the students have access.

The aim of Seton Hall is to impart a good education in the highest sense of the word—to train the moral, intellectual, and physical being. The mere imparting of knowledge is looked upon as but a small part of the work of the institution. The training of the heart and the formation of character under the guiding influence of Christian principles, the awakening of the intellectual faculties, the arousing and strengthening of laudable ambition, the acquiring of habits of logical thought, correct methods of study, self-discipline and refinement, the realization, in a word, of the highest ideals of excellence in the cultured Christian gentleman—these are the ends that Seton Hall keeps steadily in view in the arduous and sacred office of educating youth.

The students are instructed in the doctrine of the Catholic Church and trained in its practices. The religious instruction is thorough and is continued throughout the entire course ; it aims at making the faith of the students an intelligent faith, and enabling them to withstand and repel the manifold attacks that their religious belief will probably encounter after their college days are ended.

THE COLLEGE OF ST. THOMAS OF Villanova, Pa.

THE long and ripe experience of missionary work in this country, both under colonial and democratic rule, taught the Fathers of the Order of St. Augustine the need for Christian enlightenment, and the urgent demand for institutions that would not only teach,

but educate in the true sense of the word, that would build up the character of the future citizen in the true knowledge of his dignity, in the recognition of his rights, and his duties to his God and his fellow-men, and in the year 1841 the Fathers then in charge of the old historic Church of St. Augustine in Philadelphia, determined to erect, with the help of God, a Mother House for the Order in America, a place where "contemplation will prune her wings," and at the same time, "learning will trim her lamp," a seat of learning reared on the deep fundamentals of true Christian erudition. Looking around for a suitable site, they were attracted by a veritable garden spot, the present site of the Augustinian College and Mother House at Villanova. On January 5, 1842, the title to the future college property passed into the hands of the Fathers of the Order of Hermits of St. Augustine, and in September, 1843, having been placed under the patronage of St. Thomas of Villanova, the holy and learned Bishop of Valencia, Villanova entered on her educational career. On March 10, 1845, the institution was granted all the rights and privileges of a university, by the Commonwealth of Pennsylvania.

The natural position of Villanova can hardly be excelled anywhere in the country, and the advantages growing out of the location for an institution of learning cannot be overestimated. Villanova, twelve miles from Philadelphia, situated at an elevation of 465 feet above tide-water, with extensive grounds and a magnificent college campus, beautiful by nature and made attractive by art's ingenuity, has a farm of about two hundred acres attached to it, and affords all the seclusion required for student life and all that nature and the hand of man can contribute toward bodily health and contentment. The buildings are among the best erected for educational purposes. The course of studies is comprehensive and logically graded. In the sphere of discipline, no rule exists that does not regard the intellectual elevation and the moral culture of the student, no regulation that is not unreservedly demanded for the realization of the very idea of education, the building up of character, the drawing out of the powers of soul and body, and the guidance of intellect and will in pursuit of the true and the good.

St. Nicholas' Academy, a preparatory school under the same supervision, with a four years course, affords young pupils an opportunity to prepare for their future college course at Villanova.

BOSTON COLLEGE.

THIS institution, controlled and directed by the Fathers of the Society of Jesus, was chartered May, 25, 1863, by the State of Massachusetts, under the corporate title of "The Trustees of the Boston College in Boston," with power and authority to grant the usual degrees conferred by colleges in the Commonwealth. Under the Act of Incorporation, schools were opened September, 5, 1864.

It is one of the decided advantages of the system followed in this College, that the student may begin his studies in the Preparatory School which is connected with the college, and then pass on through the college course to graduation, in the same institution. This secures, besides the moral influence thus gained, a uniform and homogeneous course of teaching and training. The result of such a course of study is a continuous and normal development of the mental faculties along well-defined lines, and the possession of a clear and coherent system of principles upon which any special courses may afterwards safely rest. The course and system are practically those pursued in all institutions of learning, under the direction of the Society of Jesus; the moral and religious part of education being considered to be incomparably the most important.

There are various societies in which, under the moderatorship of college officers, the work of the class-room is supplemented, or special fields in the liberal arts are cultivated. There are some sixty scholarships, which are offered for competition whenever they are vacant.

DETROIT COLLEGE,

Detroit, Mich.

DETROIT COLLEGE, under the care of the Fathers of the Society of Jesus, was founded in 1877, and incorporated April, 27, 1881, according to the general law of the State of Michigan, with power to grant such literary honors, or confer such degrees, as are usually conferred by similar colleges and institutions of learning in the United States.

When the Rt. Rev. Caspar Borgess succeeded to the See of Detroit in 1871, his first care was for the education of the young of his flock; and thenceforward he devoted his best efforts to the promotion of parochial schools and the establishment of a college. In 1877, he transferred in fee simple the church of S. S. Peter and Paul and the adjoining residence to the Jesuit Fathers on the sole condition that they should establish and maintain in the city of Detroit, a college or school for the education of youth. The college was formally opened on September 3rd of that year, the first President being the Rev. John Baptist Miége, afterward Bishop of Messina and Vicar-Apostolic of Kansas. On June, 25, 1879, he laid down the burden of his office to take up a greater and more arduous one, and Father James G. Walshe was installed as rector. Under the new régime the works and the spirit of the first three years were continued, and improvements were made. In 1885, Father J. P. Frieden, who as Vice-president during three years had much to do with the college's success, succeeded as rector, Father Walshe having been called to work in Dublin, Ireland. In 1889, the announcement was made that Father Frieden had been appointed to the office of Father Provincial, and on the 25th he departed for St. Louis. The ex-provincial, Father Meyer, afterward assistant to the General of the Society in Rome, acted as vice-rector until 1889, when Father M. P. Dowling was appointed rector of the college.

On September 1, 1890, classes were opened for the year in the new college building, and Detroit College had found a home

worthy of the work it had accomplished, and was still to do. With increased facilities it was prepared to do still more and greater things for the cause of Catholic higher education. In 1891, the attendance reached over three hundred.

In 1893, Father Dowling was succeeded by Rev. H. A. Schapman, S. J., as president. The prosperous condition that characterized these years continued under the rule of his successor Rev. James D. Foley, S. J., who became rector in December, 1897. Father Foley at once gave a new impetus to higher education in Detroit by means of "founded scholarships," obtained from generous friends of the institution. Under Father Foley, too, was celebrated with great pomp and splendor the golden jubilee of the Church's consecration and later still the bi-centenary of Catholicity in Detroit.

To encourage others to imitate the good example set them by those who had contributed the sum of \$5,000, each to the erection of the college, Father Foley had the names of those "Founders" engraved on a tablet erected in the college vestibule.

In the Church and in the world, Detroit Alumni have made their mark. In the chair of theology and philosophy of literature or of science, in seminary and college, as well as in the arduous duty of saving souls, the Detroit College "boys" of these twenty-five years, are found through the length and breadth of the land. On the roll of their country's defenders in navy and army, may their names be found, and some have even given their lives in obeying their country's call. In medicine and law, in the legislative halls of their native states, as in the business life of their city, the college alumni have won, and are winning for themselves name and fame and fortune.

CHRISTIAN BROTHERS' COLLEGE,

Memphis, Tenn.

THE Christian Brother's College in Memphis, Tennessee, is conducted by the Brothers of the Christian Schools, the

renowned religious order founded in France in 1680 by St. John Baptist De La Salle. The order is now spread throughout the world, having schools and colleges in every land.

The college in Memphis was formally opened on November 19, 1871, at the urgent solicitation of the clergy and people of the city, and especially of the Most Rev. P. A. Feehan, then Bishop of Nashville, and afterward Archbishop of Chicago.

Previous to 1871 efforts had been made to induce the Christian Brothers to establish one of their colleges in Memphis. In 1865 a very desirable location on Wellington Street was purchased for the erection of a school for the Brothers by the Rev. Thomas L. Bower, O. P., then pastor of St. Peter's Church. The pressing demand for schools in other places, however, made it impossible to open the Memphis house before 1871. The great fire of that year having destroyed the Christian Brothers' College in Chicago, the Provincial was enabled to spare a few members of the order for the purpose of establishing a college in Memphis. The bishop, the clergy, and citizens of all denominations united in a subscription for the purpose of paying the first installment on the college property.

The college property is situated on Adams Street, in a central part of the city. The institution received its charter in 1872 from the Legislature of Tennessee, empowering it to confer such degrees as are usually conferred by similar institutions in the United States; and since that time its career has been one of success and prosperity, despite many obstacles and discouragements, and disadvantages, so that to-day it stands as the one and only thoroughly established Catholic college in Tennessee, and the adjoining states. Without endowment, without capital of any kind other than their own self-sacrifice, the Christian Brothers entered on their work in Memphis. Men and money they have expended in the cause of education, and with no other income than tuition fees they have built up an institution of which Memphis has just reason to be proud.

The college has been honored with testimonials for the excellence of its work exhibited at the International Health Exposition, London, England, 1884; at the World's Industrial and

Cotton Centennial Exposition, New Orleans, La., and at the World's Columbian Exposition, 1893.

The system of teaching and training is that usually followed by the Order; and the Brothers during their time in Memphis can point with pride to the number of young men who have gone forth from their institution to occupy positions of trust and responsibility in the Church, in the mercantile, and in the professional world. But among all these who have contributed so much to the upbuilding of this great institution of learning, of which every Memphian, regardless of creed, is justly proud, it must be conceded that its success is chiefly attributable to President Maurelian and Vice-President Anthony, two of its founders, and who are still at the head of the college they established and over which they have so zealously watched, and for which they have so diligently labored during the past quarter of a century. It was their untiring zeal, their indomitable courage in the face of all obstacles, their implicit faith in the eventual success that would crown their efforts, that have proven the chief factors in the grand educational institution that is to-day so well known throughout the South, and such an appreciated credit to Memphis. While others have borne their full share of the labor, upon these two devolved the heaviest portion of the burden. Cheerfully and conscientiously they have performed their labor of love, and the gratifying result is now apparent to all.

Brother Maurelian's great work at the World's Fair, where he so successfully managed the greatest Catholic educational exhibit that this or any other country has ever seen, is too well known to need more than passing notice.

ST. JOHN'S COLLEGE,

Brooklyn, New York City, N. Y.

IN the year 1865, Right Rev. John Loughlin, first Bishop of Brooklyn, invited the Priests of the Congregation of the Mission to establish a college for boys in that city. The invitation was

formally accepted in 1867, when Very Rev. S. V. Ryan, C. M., Visitor of the Congregation of the Mission, afterward Bishop of Buffalo, decided to take steps to procure a suitable site for a college and church.

Under the superintendence of Rev. E. M. Smith, C. M., a frame church was erected in 1868; and in 1869 the present college building was begun and completed in the summer of 1870. On September 5 of that year the college was formally opened to receive students, under the presidency of Rev. J. T. Landry, C. M. In Rev. J. A. Hartnett's term of office as President, the Church of St. John the Baptist, one of the most magnificent church edifices in the country, was built and dedicated. Under Father Hartnett's administration, also, the Seminary wing was added, and formally opened on September 21, 1891.

St. John's College was chartered under the general law of the State of New York, and is vested with the power to confer degrees. The primary aim of the college is to prepare boys for entrance into the Ecclesiastical Seminary. But the college also aims at imparting such commercial, scientific and literary training as will fit a young man to take up special courses in professional schools.

St. John's College offers two courses of study, the classical and the commercial.

Athletic sports are fostered and encouraged, but are always made subservient to the principal end of college education. A competent military instructor is employed to give lessons twice a week in military drill and tactics; and the College Battalion is reviewed from time to time by United States officers. Several prize scholarships are offered by patrons of the college. St. John's College has been marked in its growth and successful in its work since its establishment. Its Alumni Association includes in its membership some of the most prominent clergymen and laymen in the Borough of Brooklyn.

Connected with St. John's College is St. John's Theological Seminary, for the training of young men preparing for the priesthood. It is an excellent institution, and is in charge of the same religious body that conduct the College. Many of the clergy of Brooklyn diocese are graduates of this Seminary.

CANISIUS COLLEGE, Buffalo, N. Y.

CANISIUS COLLEGE, conducted by the Fathers of the Society of Jesus, was opened in September, 1870, and incorporated in January, 1883, by the Regents of the University of the State of New York, with power to confer degrees and academical honors. The object of this institution is to afford to aspiring Catholic youth the facilities of securing a classical education based on the principles of religion and calculated to fit them for a successful career in life.

The curriculum, although paying due attention to natural sciences and elementary business practice, gives prominence to the refinement embodied in the ancient classics, which, with a liberal amount of mathematical training and history, will form a highly cultured, well-stored and evenly-balanced mind. The method employed is the time-honored system of the Society of Jesus. The course of instruction contains an Academic and Collegiate department. The Library contains twenty-four thousand volumes, to which the students have access; while suitable magazines, reference books and illustrated works, in many languages, are provided.

Mental Philosophy is one of the most important studies in a college curriculum. The principles of a sound Catholic philosophy are of paramount value in combating the glittering array of false philosophical systems and in stemming the tide of infidelity and indifferentism. Canisius College lays great stress on Mental Philosophy. The course extends over two years. Thus time and opportunity are secured to apply the principles of Catholic philosophy to all important modern questions. A sound judgment, a clear insight into problems of our age, and the leading principles with regard to important moral, political, and social questions are advantages which are appreciated by all who follow the course. Not only the candidate for the priesthood, but the candidates for the legal, medical and business courses

are permanently benefited, whilst some electives may be chosen by the students with special reference to his particular calling.

Although young in years, Canisius College has proven itself worthy a prominent place in the list of Catholic educational institutions, and bids fair in the future to improve on the past. The college has over three hundred students.

COLLEGE OF THE IMMACULATE CONCEPTION, New Orleans, La.

FROM 1726 to 1763, New Orleans was the Jesuit Headquarters for the Missions of Louisiana and Illinois. Though the establishment of a college was greatly desired by the French authorities, various reasons, especially the fewness of their number, prevented the design. The French Jesuits returned to Louisiana in 1837 and established themselves at Grand Coteau. Subsequently, in 1847, they took charge of Springhill College, Alabama.

The ground at the corner of Baronne and Common Sts. New Orleans, was purchased in 1848, and the building commenced at once. The opening of the College was announced for Jan 6th, 1849, but forcibly delayed until Feb. 1st., in consequence of the yellow fever epidemic, then prevailing in the city. Only the lower classes (Latin, French and English) were taught at first, and but a small number of students could be admitted. During the following years, the number continued small on account of the epidemics—both cholera and yellow fever—which ravaged the city every year in the earlier fifties. Gradually, however, the attendance increased and by 1859 became such that friends of education urged the Fathers to establish at once a branch of the institution in another part of the city. This could not then be done, as the teachers were too few. In March, 1856, the College

was endowed by the Legislature of the State of Louisiana, with the full powers and privileges of a University.

The higher classes of Rhetoric, Mental Philosophy, Physics and Chemistry were successively added to the curriculum, and in 1856 the College graduated its first two A. B. who, later on, became Dr. Auguste Capdevielle, and Architect James Fréret. Among the graduates of the following years were Paul Capdevielle, afterward Mayor of New Orleans, his brother Armand Capdevielle, the able editor of the "Abeille," Dr. Thomas Layton, and others.

In 1868 the Degree A. M., and in 1887 that of B. Philos., for Post-graduates were added. Up to the year 1903 the graduates numbered B. Philos., 19; A. M. 38, A. B. and S. B. 229. Of these the greater number chose one of the learned professions; clergymen, physicians, lawyers, engineers etc., and achieved success in it.

The Post-graduate Course of Lectures was introduced in the month of November, 1886, and it has since been continued with good results.

Sociology, Natural and International Law, Political Economy and General Physics are the subject-matter of the lectures.

The Annual Course opens on the first Monday of October and closes at the end of April. The general subject-matter will be distributed over several years, so as to vary the treatises of those who may desire to attend for more than one term.

At the termination of the complete course, such members of the class as have given satisfaction by regular attendance may apply for the Degree of Bachelor of Philosophy, which will be granted on condition that they pass an examination on Theses, to be selected from the matter developed during the course, and present an original and creditable paper on a given subject.

The Degree of A. M. will be bestowed after one term of Post-graduate Lectures, faithfully and studiously attended, on those who have previously received the Degree of A. B.

Graduates of the college, or of any college of the same grade, students of Law or Medicine, and gentlemen of literary or scientific culture, will be admitted to the above course.

During the war (1861 to 1865), while the greater number of Southern colleges were compelled to suspend, the Jesuit College continued its work both under Confederate and Federal rule, with reduced numbers, it is true. Many of the other students entered the army and not a few of them ended their life on the various battle fields, while several of the Fathers acted as chaplains, F. Darius Hubert during the whole war.

Attached to the college is a splendid church in the Moresque style, erected between 1851 and 1860, after the plans and under the direction of F. I. Cambiaso S. J. It is constantly visited and greatly admired by foreigners, and much frequented by the New Orleans people of all classes. The Jesuit Fathers, even the teachers, when at leisure, are ever ready to give assistance to the secular clergy in the city and country.

The present four-story brick building is also in the Moresque style. It comprises, besides the class, and dwelling-rooms, the dining-hall, the library, the beautiful exhibition hall, etc. There is also, in course of construction, an elegant Moresque chapel, the gift of Mrs. Thomas J. Semmes, as a memorial to her husband. A separate building, comprising the class rooms of the junior students, is a gift of the Brothers Bernard, Patrick and Hugh McCloskey. Erected partly in 1880, partly in 1900 and 1901, the buildings are sufficient for the present need. But much remains to be done to carry out the full plan and set the inmates completely at ease. Some generous benefactors have indeed, contributed their share to promote the work of the Fathers. But the principal expenses were defrayed by the Fathers themselves, out of the Boys' tuition (\$6 a month) and the revenues of the church. A great desideratum, v.g., is a more convenient place for a library, the books of which (twelve to fifteen thousand) are stored away in various apartments of the house. The same is true of the Physical and Chemical Laboratories, the Museum of Art, and the Mineral and Geological Collections, most of which were obtained by purchase after the New Orleans Exposition in 1884, and through the kindness of the United States Government.

The faculty consists of a President, two Vice-Presidents and

a Treasurer, with staff of Professors (from twenty-two to twenty-five), all Jesuits and the greater number of them priests. The younger members have been prepared for teaching by a full course of Literature, Philosophy and Sciences, according to the methods of the Order.

The number of students was 333 in 1898—99, 269 in 1899—1900 (opening delayed by builders), 379 in 1900—01, 501 in 1901—02, 460 in 1903. The Classical Course is divided into the Class of Philosophy (Mental Philosophy, Physics, Chemistry, Higher Mathematics), Rhetoric, Poetry, and three grades of Humanities; the Commercial Course is divided into Superior and three Commercial Classes; the Preparatory Course comprises two classes. Whenever the number of students grows too large, classes are divided between several teachers of the same grade. French, Spanish and German form extra courses without extra charges.

Twice every year each student has to undergo a searching oral examination before a Board of Examiners: success above mediocrity is required for promotion. Each week a half-day is devoted to a written competition on the various class matters, the results of which are published at the end of the month and communicated to the parents together with the marks of conduct and application. At the Annual Commencement, besides the ordinary premiums in the classes, medals donated by friends of education, are bestowed on successful competitors for essays in Philosophy, Mathematics, Oratory, Penmanship etc.

The grounds, though not very spacious, are very convenient for healthy exercise during the interval of classes and on vacation days. During their stay at college, the students are never left alone, but the attending prefects rather favor, than interfere, with their youthful sports. In general, though discipline is strictly maintained, the authority exercised by the directors is paternal and liberal.

To favor piety, study and healthy exercise, various societies are established amongst the students. There are Sodalities of the Blessed Virgin and of St. John Berchmans, Library Associations, the College Orchestra and Chair, the Thespian Society for

the cultivating of public speaking and acting, etc. There are two Baseball Clubs and, since 1900, a Cadet Corps has been organized under the direction of one of the Fathers and the instruction of an officer of the United States Army. The Cadets, in neat uniforms and with guns supplied by the United States at the instance of Hon. Ad. Meyer, Representative for Louisiana, turn out on public occasions, when they present quite an interesting sight.

The Cadets enrolled in the battalions contract no obligation to be called upon for military service, either by the State or the General Government.

The officers are selected from the Cadets most distinguished for soldierly bearing, good conduct and proficiency in drill and tactics.

The uniform adopted is the regulation West Point fatigue uniform. It can be worn at all times so that it is not necessary to be provided with two outfits of clothing.

The instruction in the department is both practical and theoretical.

The practical instruction, which all students must attend, is two hours per week and consists principally of the instruction prescribed by the Infantry Drill Regulations of the United States Army.

The theoretical instruction is limited to the students of the graduating class. It consists of a short course of lectures by the Military Professor on Discipline, Military Hygiene, Military History and kindred subjects.

The time given to the Military Department will not in any way interfere with the usual college curriculum.

At the enthusiastic reception tendered President William McKinley, on his Southern tour, by the City of New Orleans, the Jesuit College Cadets appeared to very great advantage, and were singularly honored by being requested to act as a special guard of honor to His Excellency the President of the United States, on the occasion of his visit to the historic Cabildo.

In order to keep up a sort of fraternal union among the ancient students of Jesuit Colleges, an Alumni Association was formed in 1895, of which any gentleman, who has been for at

least two years a student in any Jesuit College and has left it in good standing, may become a member. The Society—some 350 in number—has its regular meetings in the college hall, where occasional lectures on various subjects are delivered, plays acted, concerts executed etc. Once every year a grand banquet is given in one of the hotels. In 1902 an excursion was made to Springhill College, where alumni met from Alabama and elsewhere at a splendid banquet tendered to them by the President of Springhill College. The first President of the Association was the Hon. Thomas J. Semmes LL. D., a graduate of Georgetown; the second, Hon. Paul Capdevielle, Mayor of New Orleans; the third, Mr. Charles Janvier, President of the "Sun Insurance Company."

The College authorities are convinced that, without Religion, there can be no education, in the true sense of the word, that is to say, no complete and harmonious development of the intellect and heart of man. They hold, furthermore, that religious truth, being definite and certain, like any and every other truth, is as susceptible of teaching as the science of language, or the theory of numbers. Hence, the Catechism of Christian Doctrine is a text-book in every class, and lectures on it are given twice a week. In all the classes the day's work begins and ends with prayer. The Catholic Religion alone is taught, but non-Catholics are also welcome and their religious opinions studiously respected. Catholic students go to Confession the third Saturday of each month, then on the following Sunday, in the Church annexed to the college, hear Mass and receive Holy Communion.

The advantageous position of the College in the very center of the city; the constant improvements of the buildings and equipment; the uninterrupted existence of the College, since 1849, one of the oldest in the city and State; the number of distinguished men, in every walk of life, it has produced, most of whom wish to have their sons receive their education in their own Alma Mater; the increased attendance of students, their good discipline and earnest application to their studies—all these reasons combined—justify the hope of future and ever increasing usefulness and prosperity.

SPRING HILL COLLEGE.

Near Mobile, Ala.

SPRING HILL COLLEGE was founded in 1830, by the Rt. Rev. Michael Portier, D.D., Bishop of Mobile. The preceding year the zealous bishop had gone to Europe to engage professors and collect funds for his projected college. He did not appeal in vain to the generosity of his friends in Europe. Cardinal Fesch, the uncle of Napoleon Bonaparte, and a personal friend of the Bishop made him a donation of 30,000 francs, and as a mark of personal friendship presented to him the beautiful painting that is one of the treasures of Spring Hill College to-day. The classes were first taught by a devoted band of priests that had come over from France with Bishop Portier, in 1829. A few years later the college was entrusted to the care of the Eudist Fathers, who remained in charge until 1846, when the Bishop handed it over to the Fathers of the Society of Jesus who still direct it.

Spring Hill College is built on a rising ground, five miles distant from Mobile and elevated one hundred and fifty feet above the sea-level. It enjoys a constant, refreshing breeze, which renders its situation both agreeable and healthy. Pine woods surround the college on all sides, and a never failing spring at the foot of the hill furnishes an abundant supply of water to a beautiful lake.

The hygienic conditions of the college have always been considered excellent. In the issue of September 10th, 1902, of *The United States Health Bulletin*, we read the following under the heading of "Schools and Health":

"*The United States Health Bulletin* has had occasion to examine into this subject quite extensively during the past few months * * * * These investigations have been made without the instigation of the proprietors and generally without their knowledge, consequently they are absolutely unbiased and unprejudiced. Among the schools that met with the general approval of the experts investigating these matters for us and

which we have no hesitation in recommending to our readers is the Spring Hill College, Mobile, Ala. We know nothing about the course of study at this school for it is of no interest to us, but if the same care is taken with the mental welfare of the pupil as is shown and plainly shown to be taken with the physical, we feel that it deserves the support of parents and the encouragement of the public."

Half a century after the location of the college (1883) one of the eminent medical authorities of the day and a non-Catholic, Dr. William H. Anderson, in a publication of his, thus sanctioned, without knowing it, Bishop Portier's choice of site in these words: "The health of this location (Spring Hill) is proverbial. During forty years I have never known a case of malarial fever to originate at Spring Hill. Indeed, there is nothing there to produce it. The water is of the purest quality; the growth is exclusively pine, and the subsoil is white sand for one hundred feet beneath the surface. The Gulf breeze reaches it summer and winter, and there is no location on the Continent better adapted to the health of persons suffering from lung diseases." When in the light of experience and history one considers Bishop Portier's choice of a location for his college, he is inclined to ask if inspiration did not lead the holy man's doubting steps to this spot, unique in very excellence. Indeed, had he desired to locate his college in some famous health resort, medical authorities tell us that he could not have made a better choice.

Again, had the Bishop's aim been an historic environment, which one in all Southland teems with story like this one? Before the passion of spoil brought European fleets to do battle between themselves along those shores the little Indian nations came and went. Mobilian and Choctaw and Creek and Chickasaw had their days of peace and of war, of defeat and of triumph. Men still living recall the Redmen of the Spring Hill woodlands; how there they found happy hunting grounds and brought with the fruit of their infant industries the hunter's spoils to traffic with the students of those distant days; how often domestic feuds arose and war's alarms disturbed the peace of their little settlements.

It is difficult at this day to realize that on those classic grounds the Indian reared his wigwam. There his little ones played, and there his council fires blazed. There too, doubtless, was heard his ringing warwhoop for the gathering of the clans when on the site of ancient Maubilla (not so far from Spring Hill) was fought the greatest battle, says Bancroft, that ever took place on the Continent between white man and Indian—a battle in which De Soto, despite infantry, cavalry and artillery, nearly lost his life and his army, and six thousand Indians lay dead on the field.

The Indian ceased from his warring for a while, but it was only that the surrounding territory might become a field on which the roar of battle between Spaniard, French and English was to be hushed only when all interests were merged in one and all bowed at last to the supremacy of the one flag. Of all the adventurers that came to discover or pillage the gulf coast, many a one must have traversed those Spring Hill solitudes, and many a time soldier, and traveller and emigrant going along the old colonial road or mail route that ran beside those college grounds, must have there pitched his wanderer's tent, or laid his weary limbs to rest. Still, none or few of them have left mention of their visit there. The first known allusion to that particular spot was made in 1771 in his book, by a certain Captain Romans, who, by order of his government, explored that section of the country, and pitched his camp not far from the spring. Mention of it again occurs when local historians tell us that to the west of Spring Hill and not far from it, Jackson camped with his little army of heroes in his great march from Mobile to the victory and glory of Chalmette.

There, too, in still later days around the college grounds bivouacked other hosts, when, after the last sea fight in Mobile bay, and the last land fight at Blakely, forty-five thousand Federal troops awaited there the dawn of peace.

Experience and history have justified Bishop Portier's choice of this spot. Men have applauded his work there and heaven has blessed it with success.

The foundation and success of the college was the work of

one man—Bishop Portier—not only its creation but its preservation. For through all its vicissitudes—until ceded to the Society of Jesus in 1846—he never allowed it under its various administrations, to go entirely out of his control. It may be said he was its life and it was his life.

The college was incorporated in 1836 by the Legislature of Alabama, with all the rights and privileges of a university, and empowered in 1840 by Pope Gregory XVI, to grant degrees in Philosophy and Theology.

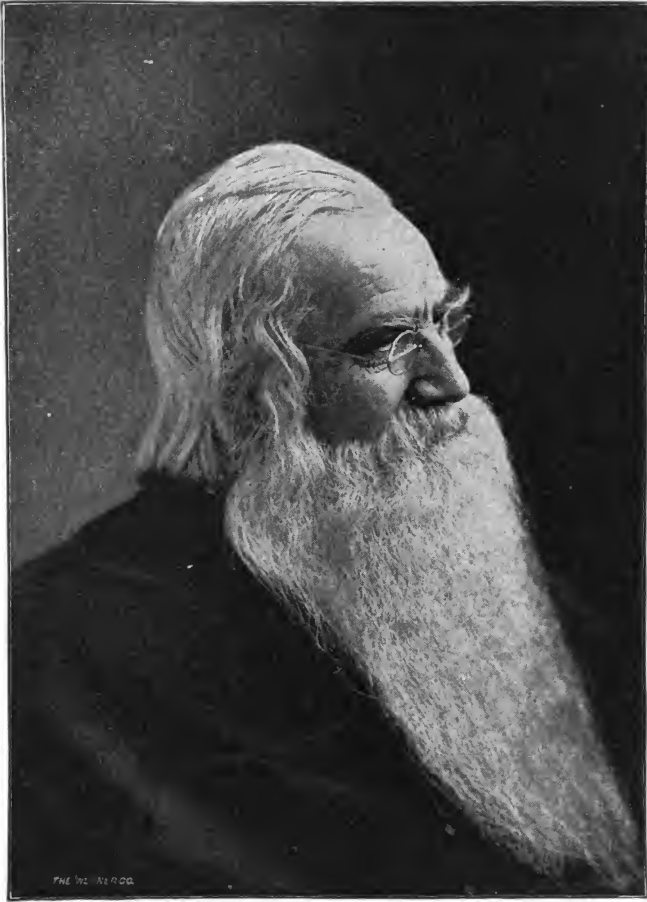
On February, 4th, 1869, the old college erected by Bishop Portier was totally destroyed by fire. Nothing daunted by this disaster the directors resolved to rebuild the college, and so vigorously was the work pushed that in December of the same year the college was enabled to open its doors to the numerous pupils who sought admission.

The plan of instruction is established on a large scale, and is calculated to suit not only the wants, but also the progress of society. It consists of three principal courses under the names of Preparatory, Commercial, and Classical.

Spring Hill has sent into the world, graduates now famous among the hierarchy, the clergy, the judiciary and in the various walks of life. Among the more prominent are the following: Rt. Rev. D. Manucy, Vicar Apostolic of Brownsville, Tex., and Bishop of Mobile; Rt. Rev. A. Pellicier, Bishop of San Antonio, Tex.; Edward E. Bermudez, Chief Justice of the Supreme Court of Louisiana; Hon. Geo. A. Gallagher, Justice of the Supreme Court of Arkansas; Hon. N. H. R. Dawson, United States Commissioner of Education; Hon. Samuel D. McEnery, United States Senator for Louisiana; Hon. Frank E. Corbett, Speaker State Senate, Montana; Paul Morphy, champion chess player of the world.

The buildings are spacious, the grounds extensive, improvements are made every year, so that Spring Hill is one of the most up-to-date and best equipped educational institutions of the South.

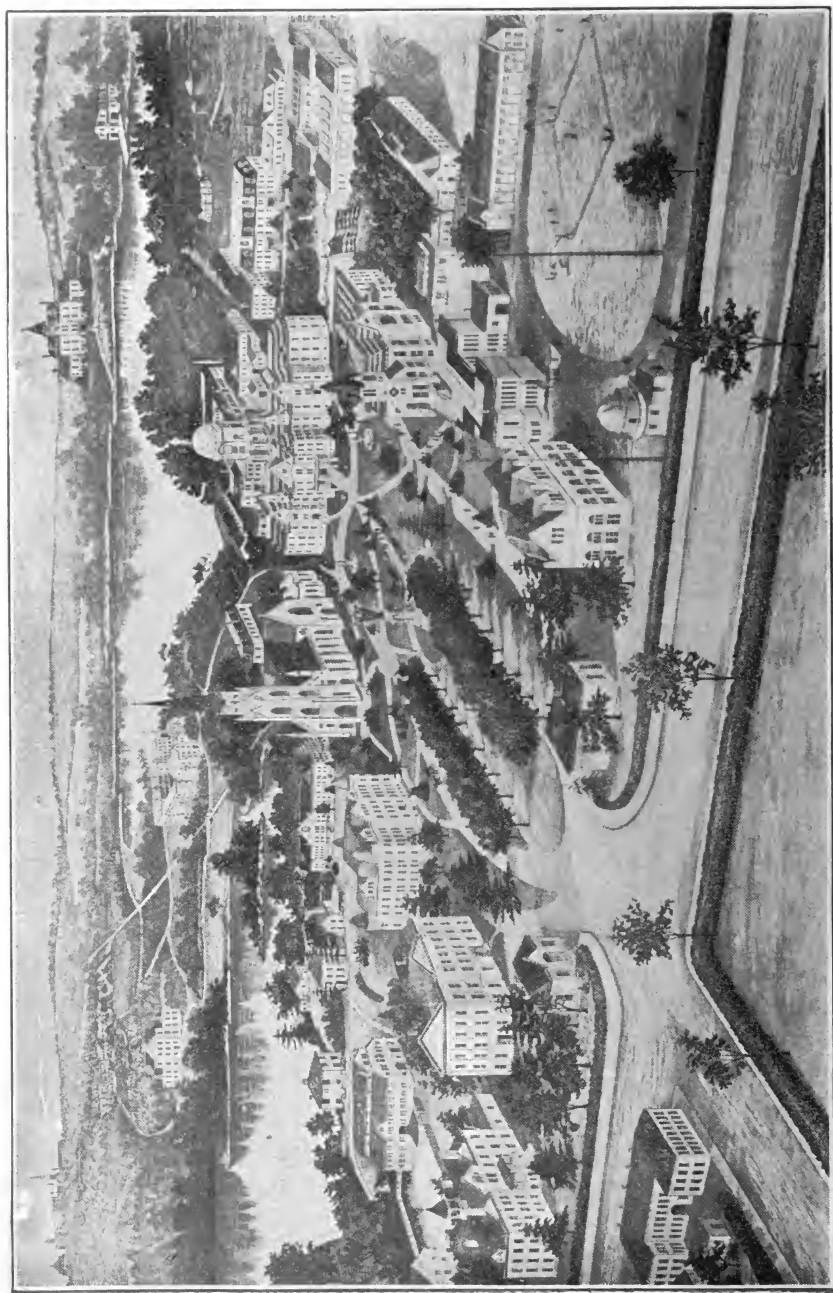
Catholic Institutions of Learning.



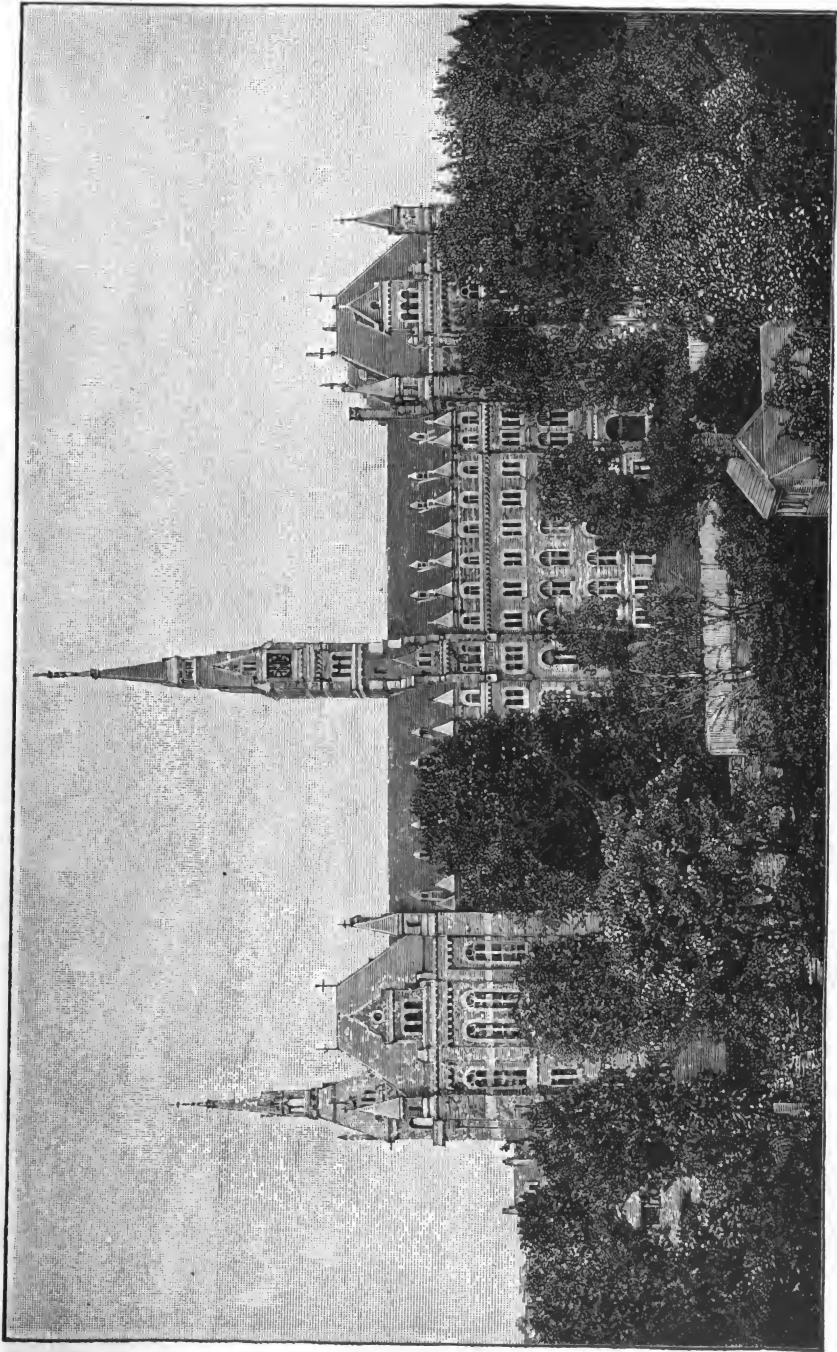
VERY REV. EDWARD SORIN, C. S. C., FOUNDER AND FIRST PRESIDENT
OF NOTRE DAME UNIVERSITY, INDIANA.



This eminent and saintly man was born in France, 1814; founded Notre Dame, 1842; became Provincial of the Congregation of the Holy Cross in America, 1865; Superior-General of the Congregation, 1868, and after a fruitful, holy and edifying life, died in 1893.



UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.
· Founded in 1841, by Very Rev. Edward Sorin, and Conducted by the Fathers of the Holy Cross.



MAIN BUILDING, GEORGETOWN, ERECTED BY REV. P. F. HEALY.

In November, 1879, the main building erected by Rev. P. F. Healy was completed. It lies to the east of the structure formerly constituting the College, and connects the old North Building with the southern row.

Catholic Institutions of Learning.



REV. P. F. HEALY, S. J.



GEORGETOWN COLLEGE,—

The Old North Building from Quadrangle. This Building was erected, 1866.

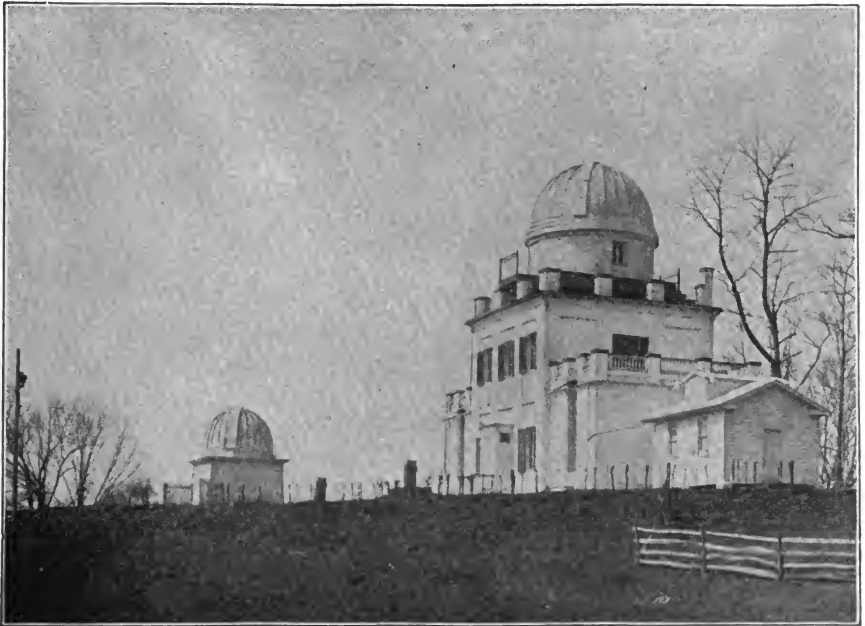
Rev. Patrick F. Healy, S. J. was the twenty-eighth President, Georgetown College, 1873-1882. He was an extraordinary man, eminent even among the presidents that had graced the roll of Georgetown. He discharged his duties with wisdom, firmness and broad-minded views. During his administration he reorganized the classes and the whole course of instruction,

Catholic Institutions of Learning.



VIEW OF ORIGINAL COLLEGE BUILDING ERECTED 1791 GEORGETOWN, D. C.

Bishop Carroll, its first president, March 1, 1788, wrote: "On this academy is built all my hope of permanency and success to our holy religion in the United States."



OBSERVATORY AT GEORGETOWN COLLEGE ERECTED AND EQUIPPED IN 1843.

The inspiration and execution were due to Father James Curley, the professor of mathematics and astronomy, who survived the work nearly fifty years, and whose name will ever be connected with it. It now ranks with observatories of international fame.



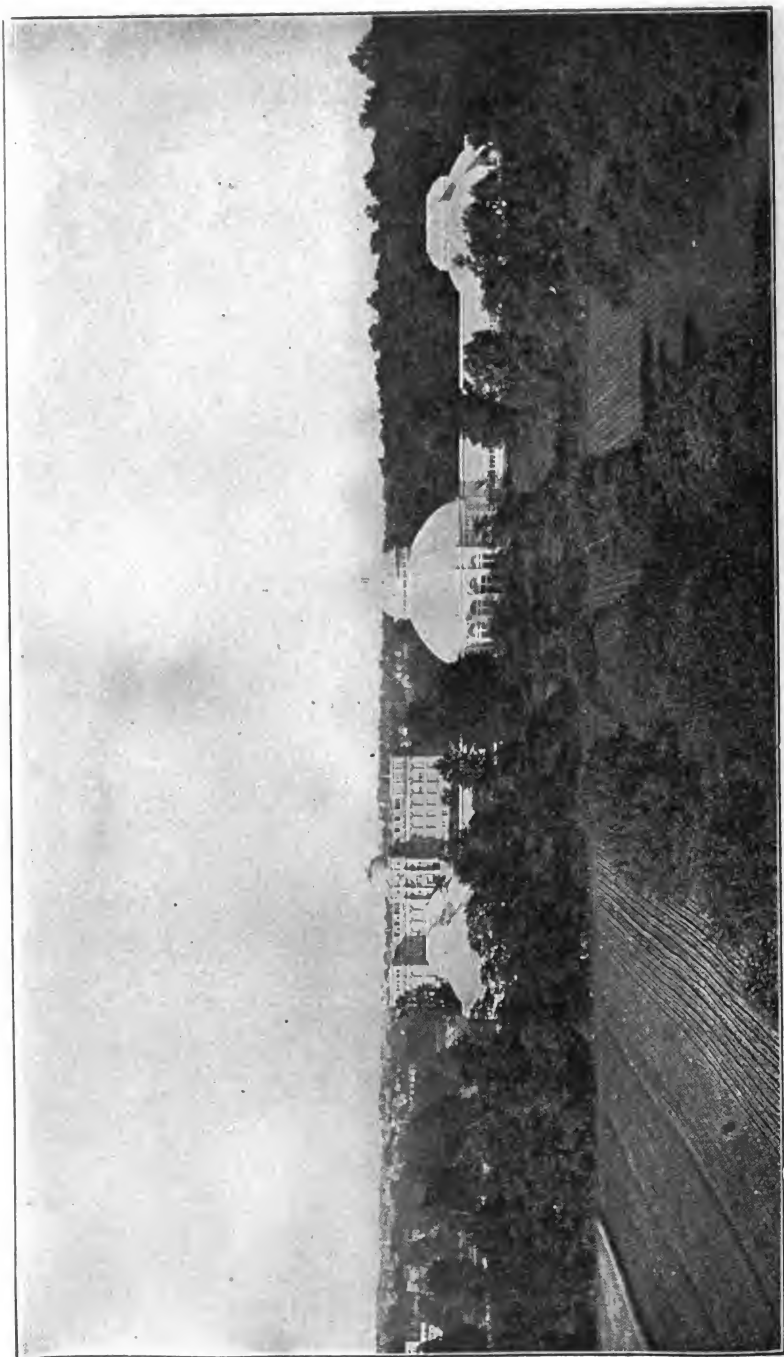
REV. W. G. READ MULLEN, S. J.
President Boston College, Boston, Mass.



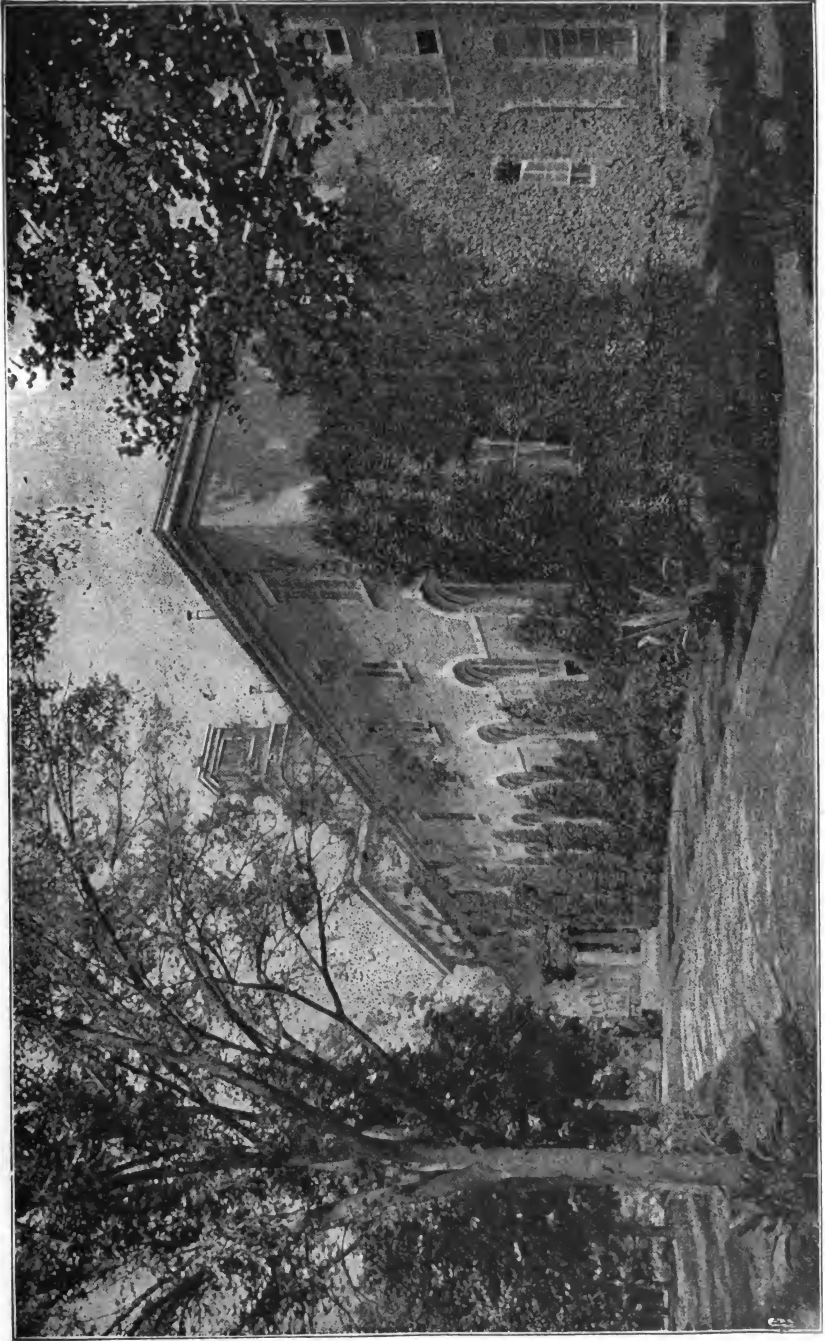
IMMACULATE CONCEPTION CHURCH.
Connected with Boston College.



FRONT VIEW OF BOSTON COLLEGE, BOSTON, MASS.
Conducted by the Fathers of the Society of Jesus.



VIEW FROM JUNIOR HALL.—ST. JOHN'S COLLEGE, FORDHAM, N. Y.



APPROACH TO THE "ROSE HILL MANOR."—ST. JOHN'S COLLEGE, FORDHAM, N. Y.



**GROUP OF MASTERS, ST. IGNATIUS MISSION,
Flathead, Indian Reservation. Montana.**

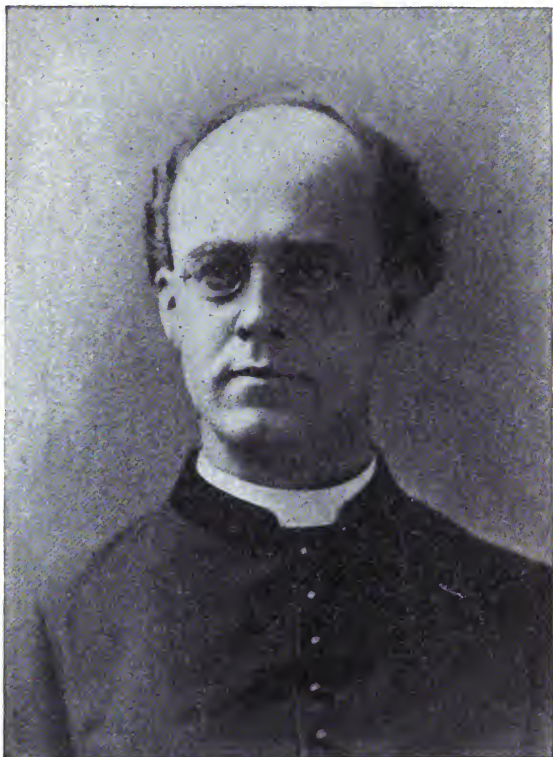


FIRST STUDENTS OF THE AMERICAN COLLEGE AT ROME.

Included in the group are Archbishops Corrigan of New York and Riordan of San Francisco, Bishop Northrop, Monsignor Seton, Father Poole of Staten Island, Dr. Reuben Parsons and Father Merriweather, S. J., of Macon, Ga. The Senior and the first Prefect was Dr. Edward McGlynn, then a deacon. The college was opened Dec. 8, 1859.

founder of the Catholic Women's Association.

THE association was founded by the Rev. Edward W. McCarty, rector of St. Augustine's Church, Brooklyn Borough, New York City, who is also its president. Though constantly busy with other innumerable cares and occupations, he still gave much time and thought to evolving this scheme whereby he might assist young women to become self-reliant and self-supporting, which assumed tangible form at the time. He selected the building, No. 10 Prospect Place, as one suited to his requirements, reconstructed it from top



REV. EDWARD W. McCARTY.

to bottom, and furnished it with such equipment as is used in schools of similar character.

The basement is fitted up as a cooking school, and contains all the latest apparatus for the successful conduct of classes in cookery. It also contains a small gymnasium, where instruction in physical culture is given. The first floor contains the reception-room, the reading-room, the library and the general office. On the second floor are the dress-making, millinery, sewing, bonnaz machine, and English rooms. The third floor is devoted to the stenography, type-writing and book-keeping rooms, etc.

To Help Young Women to Help Themselves.



THE Educational Committee is responsible for all class work, and two members are in attendance each evening. The scholastic year is divided into three terms, beginning first of October and ending the last of June, each term comprising a period of twelve weeks.



Well-trained teachers preside over all classes, and follow the methods endorsed by the best educational authorities. Two exhibits are given each year, and these practically demonstrate the character and completeness of the work. Promptness, regularity of attendance, and interest are noticeable on the part of all students. Certificates of the association are awarded at the end of each year to those who have completed one or other of the branches and have secured the percentage required by the association.



The Higher Branches are Taught.

CLASSES in Spanish, French, or German are formed when sufficient applications are received to form a class. The natural method is employed, supplemented by all necessary grammatical drills. Constant practice is given in conversation, reading and writing. The stenography course is divided into three grades; and instruction is



given on standard type-writing machines and covers graded exercises in words, commercial phrases, business correspondence, headings, titles, addresses, miscellaneous, mercantile, and legal forms, testimony, specifications, etc., special attention being paid to manifolding, mimeographing, letterpress copying, and construction and care of machines.

In both the stenography and type-writing classes short dictation exercises are given in spelling, composition and punctuation.



T. C. W. A., BROOKLYN, N. Y.

Great Catholic Institutions of Learning.



THE OLD COLLEGE BUILDING BEFORE THE FIRE OF 1869.

THE Jesuits impart an education that calls into play the moral and intellectual faculties ; an education that prepares both heart and mind ; an education that evolves the latent faculties into more vigorous and intelligent action ; an education that is the development of our innate qualities, directing us in the path of right so we rise above mere physical existence and be guided by conscience, reason and other better feelings. Their education is intended to be not the bark of the tree of knowledge but its very root, the development not only of the mental but also of the moral qualities of man—in a word religion and science intimately linked together and forming that summum bonum which enobles the whole man and infuses into him a new being, which guards the senses, restrains the appetites, chastens the heart, elevates the will, enlarges and enlightens the understanding.

In the rapid strides which education has made within the past two decades, Spring Hill College has kept abreast with the foremost institutions of the day. To the wide culture of the faculty, whose individual talent is prominently exercised in the particular department in which it is best calculated to bring forth the best fruit, is added the earnestness, the confidence, the charity and the purity of motive which the great Loyola sought to inspire.



TEACHING THE CATECHISM IN A RAILROAD SHANTY.

The young Priest shares the hardships of the men who build our railroads, in order to minister to their spiritual wants.

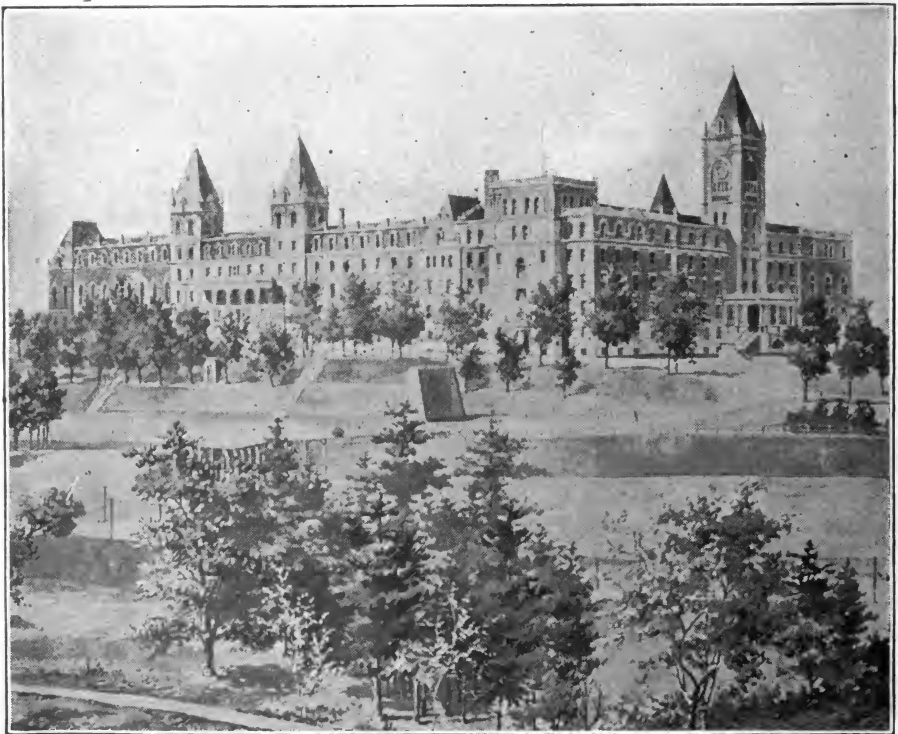


CATHOLIC MISSIONARIES AT THE SIOUX CONFERENCE.

Servants of God who devote their lives to the salvation of the Red Man.



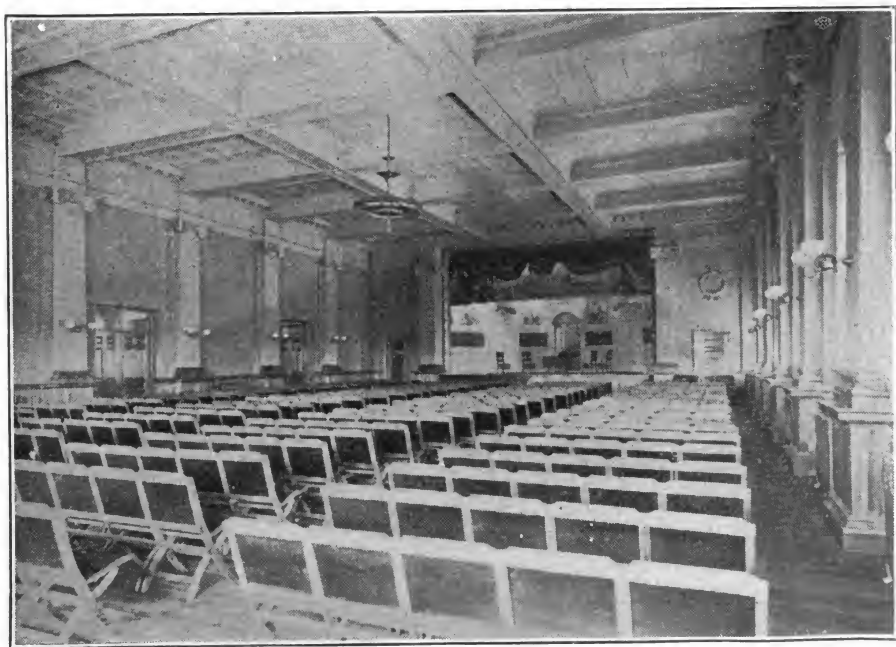
HOLY CROSS COLLEGE, WORCESTER, MASS.



HOLY CROSS COLLEGE, WORCESTER, MASS.
A full view from the north.



INTERIOR VIEW OF THE CHAPEL, HOLY CROSS COLLEGE, WORCESTER, MASS.



INTERIOR VIEW FENWICK HALL, HOLY CROSS COLLEGE, WORCESTER, MASS.
Conducted by the Fathers of the Society of Jesus.

Catholic Institutions of Learning.

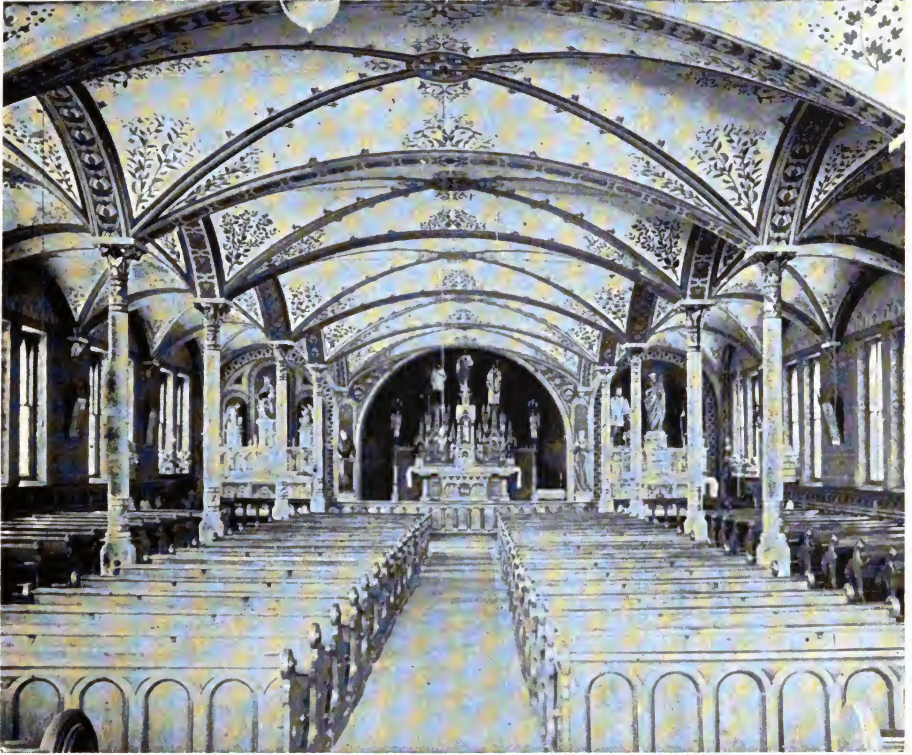


LECTURE AND ENTERTAINMENT HALL, CANISIUS COLLEGE, BUFFALO, N. Y.



CANISIUS COLLEGE—FRONT VIEW.

At the College of Canisius.



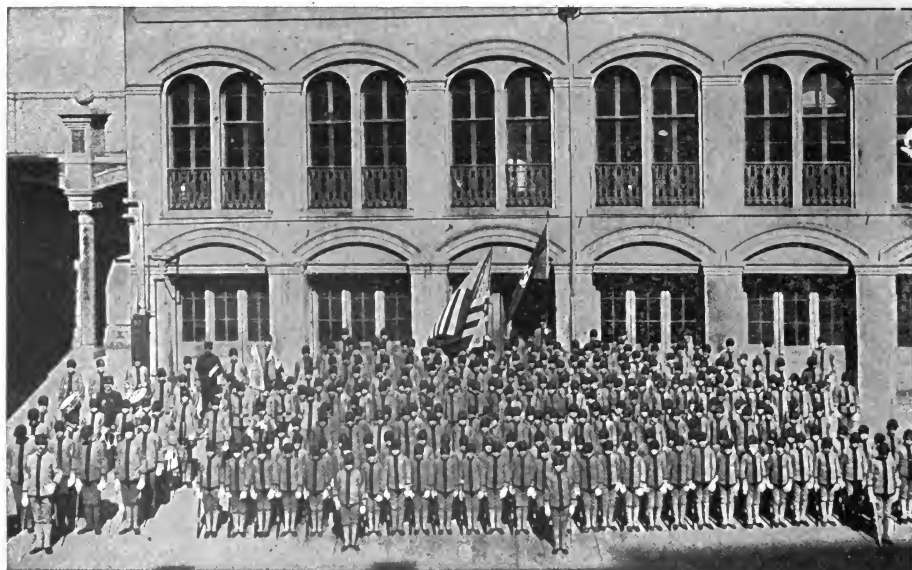
INTERIOR VIEW OF CHAPEL, CANISIUS COLLEGE, BUFFALO, N. Y.

A FACT which cannot be controverted and by which the simplest persons may judge of the excellence of the Jesuit education is the unparalleled success of their students. The enumeration of all the great men who were educated by the Jesuits is the best indication of their system. In France alone almost every one of the men who shed so much intellectual splendor on the reign of Louis XIV. had studied in the Jesuit schools. Not only priests and popes, but immortal generals, magistrates, orators, writers, poets were educated by the Jesuits.

Catholic Institutions of Learning.



COLLEGE QUADRANGLE, JESUIT COLLEGE OF IMMACULATE CONCEPTION, NEW ORLEANS.



JESUIT COLLEGE OF IMMACULATE CONCEPTION, NEW ORLEANS.

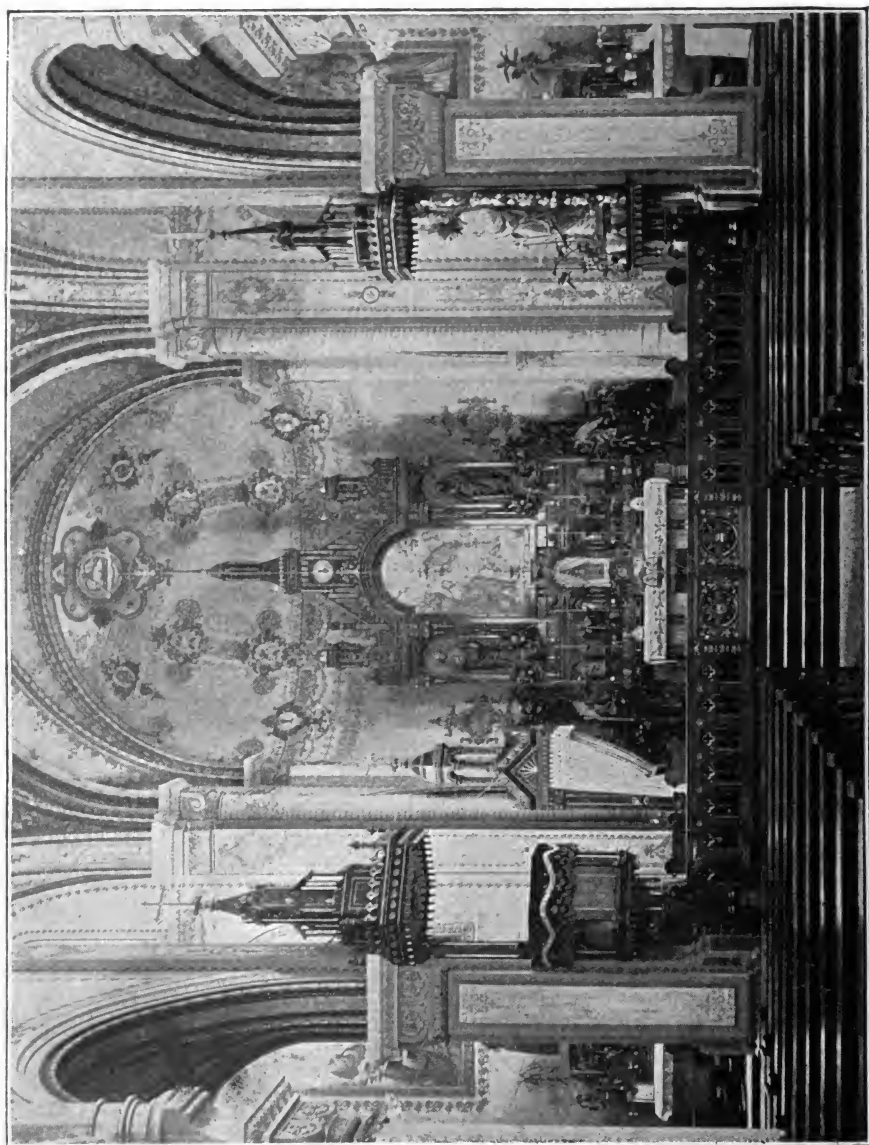
Prepared for the Duties of Life.



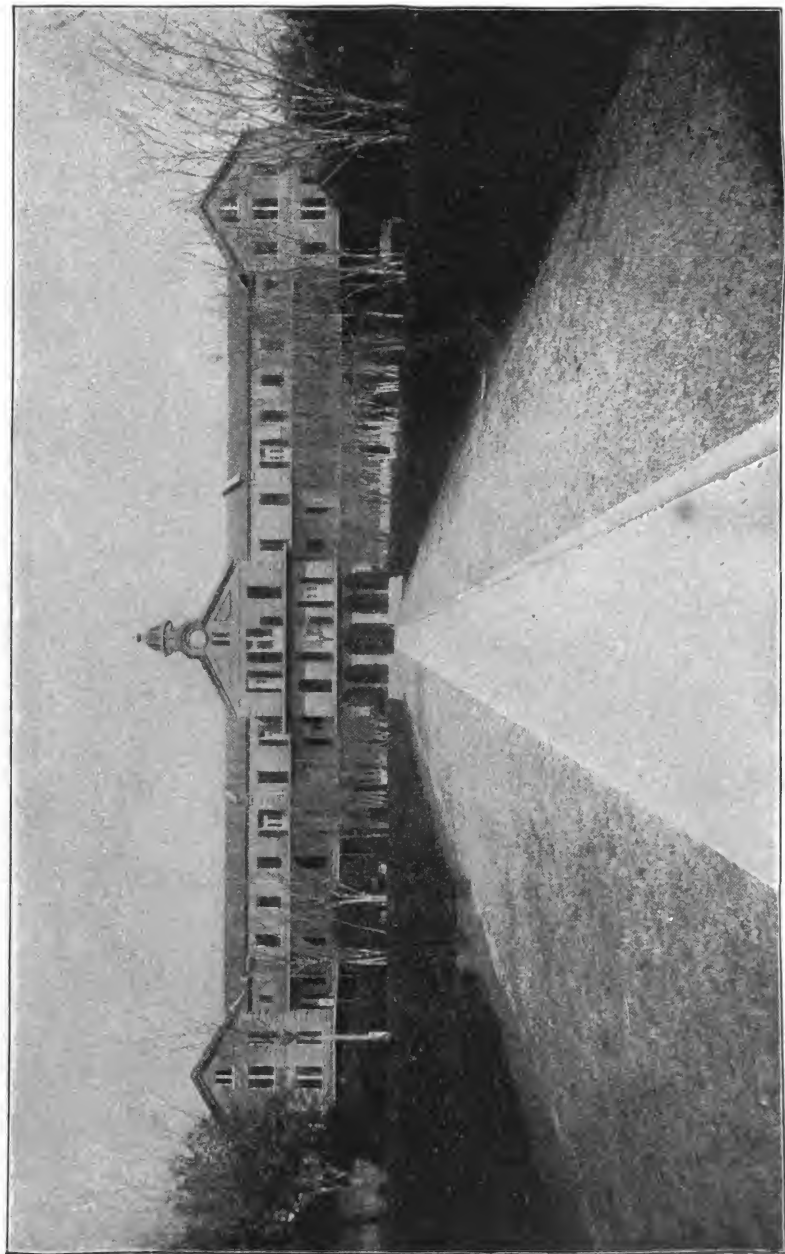
CLASS OF GRADUATES.

THE highest honors of the graduating class are eagerly looked forward to, and mark a memorable day in the life of the student. The curriculum of studies in the College of the Immaculate Conception, New Orleans, La., conducted by the Fathers of the Society of Jesus, is such that the student on whom a degree is conferred must needs be both diligent and intellectual.

The plan of studies embraces the Doctrines and Evidences of the Catholic Religion, Logic, Metaphysics, Ethics, Astronomy, Natural philosophy, Chemistry, Mathematics, Rhetoric, Composition, Elocution, History, Geography, Arithmetic, Penmanship, Book-keeping, Stenography, Typewriting, the Latin, Greek, English, French, German, and Spanish Languages.



INTERIOR OF CHURCH. ST. JOHN'S UNIVERSITY, COLLEGEVILLE, MINN.



CATHOLIC INSTITUTIONS OF LEARNING—SOUTH VIEW OF COLLEGE.
Spring Hill College, Alabama.



CATHOLIC INSTITUTIONS OF LEARNING,—GRADUATING CLASS.
Spring Hill College, Alabama.

Student Life

In Our Catholic Colleges.

Activities and Organizations for his Culture, Entertainment and Recreation.

PHYSICAL CULTURE—GYMNASTIC AND OUT-DOOR EXERCISES.

EXPERIENCE has shown that moral and intellectual training without physical culture is an incomplete education. Aware of the importance of physical training and the part it plays in the harmonious development of the entire man, our Catholic colleges spare no pains to secure for their students all the benefits to be derived from approved modes of exercise. Hence, all forms of manly sports are encouraged. A feature of these exercises is that care is taken that they serve the purposes of a higher education, whether physical, mental or moral. Man's three-fold nature is everywhere and in everything recognized, and in the education given, body, mind and soul are always kept in view. That the physical man should grow in strength, grace and beauty; his intellect, in knowledge and wisdom; and his heart in virtue, are deemed essential toward attaining a complete education.

It may be asked, why should it be necessary to prescribe health rules for the student, any more than for the tradesman or artisan? Are health principles not the same for all? They are; but to each class of men certain principles are more important than others. The student, too, and especially if he be earnestly devoted to his studies is exposed to the danger of neglecting his physical welfare; he is often liable to forget that the sound mind can exist only in the sound body.

Young boys need a great amount of vigorous and wholesome exercise, when they are required to do much mental work. Study is wearing enough on any person, but for the youth who does not directly see the benefit of it, application to books is doubly tiresome. He measures greatness more by the standard of sports than by any such qualities as broadmindedness and culture. Hence to satisfy his longing for games, his desire to match his skill and strength with his fellows, he must be given ample opportunity to engage in such contests. Thus will his mind be relieved of the strain that study would naturally put upon it. And if there is any truth in the old saying that "all work and no play makes Jack a dull boy," it must necessarily follow that a suitable amount of play will sharpen the intellect and render its possessor much more competent to work in a beneficial manner. Furthermore, physical exercise and out-door sport develop a strong constitution, a sound bodily strength, and a confidence in one's own ability.

Hence, the health and physical development of the students, through fitting and sufficient exercise, is an object of solicitude in all our Catholic institutions. The grounds set apart for recreation contain lawn-tennis courts, ball alleys, baseball and football fields, athletic and bicycle tracks, and means for almost all kinds of exercise. During the winter season, besides literary and musical entertainments, skating and sleighing parties and the various in-door games furnished by well-equipped gymnasiums relieve the monotony of the season. Physicians connected with the institutions pay regular visits and may be consulted at any time by the students who need advice regarding the forms of exercise best suited to develop their physical powers and benefit their health.

STUDENTS AND CADET MILITARY ORGANIZATIONS

Many of our Catholic colleges employ competent military instructors to give lessons in military drill and tactics. These exercises are important features of physical training, inasmuch as they develop erect carriage, precision of movement, and con-

certed action, and are regarded as very valuable in developing both mind and character. Besides these special advantages, military exercise exerts, in a general way, a beneficial influence on our young men.

The theoretical is one hour per week, and is limited to students of the Senior, or graduating class. The course consists of lectures by the Military Professor on Discipline, Military Hygiene and Etiquette, Military History, and kindred subjects, and of recitations in Wagner's text book, "The Service of Security and Information." Each student of the Senior Class is required to submit, at the close of the academic year, an essay on some military subject to be announced by the Military Professor.

Proficiency in the Military Department is necessary for the student to receive the military diploma awarded graduates. The names of the three students of the graduating class standing highest in the Military Department are published in the *Annual Army Register*.

STUDENT'S DEVOTIONAL SOCIETIES IN OUR CATHOLIC COLLEGES.

In all our Catholic colleges devotional and pious societies are established, adapted to the different classes of students, and designed to promote the spiritual advancement and the practice of virtue and piety among its members. They are always under the supervision or direction of a spiritual guide, and constitute an adjunct or part of the course of religious training.

In the institutions conducted by the Jesuit Fathers, the college associations are practically the same. Apart from the ordinary college alumni, literary, athletic and kindred organizations, are the Apostleship of Prayer and League of the Sacred Heart, and many others entirely of a devotional character. The object of the Apostleship is twofold: 1st, to instill into the students that Apostolic spirit which, as public men, it is hoped they will later on exercise in the midst of the world; and, 2nd, to join in the

great work of reparation for the outrages daily offered to our Lord by sinners. The public exercises, besides the regular Promoters' meetings, consist of a monthly visit of reparation to the Blessed Sacrament on the first Friday of each month.

THE APOSTLESHIP of STUDY, or the POPE'S MILITIA, is a branch of the Apostleship of Prayer. Its object is to give a deeper meaning to the studies of the student by making his college work serve as a means to promote a filial love for our Holy Father, the Pope, and an apostolic zeal for souls, by offering daily three hours of study, silence and recreation for the intentions of the Sacred Heart of Jesus and the interests of our Holy Father, the Pope. Only those are admitted as Associates who attain an average of eighty per cent. during the first term.

THE SODALITY of the IMMACULATE CONCEPTION is intended for the undergraduate students, and has for its object the promotion of filial love toward the Mother of God, and practice of virtue and piety among its members. The director is appointed by the faculty, and the other officers are elected by the members. The Sodality of our Lady Immaculate of Georgetown College, is the oldest sodality in this country, having been organized in 1810.

THE ST. JOHN BERCHMANS' SANCTUARY SOCIETY is devoted to the service of the altar, and aims at the exact performance of the ceremonies of the Church. Membership is strictly limited to boys of exemplary deportment.

THE SODALITY of the HOLY ANGELS has for its object to foster among the younger students a spirit of love and devotion towards the Holy Angels, and to encourage them in the practice of the Angelic virtue so dear to the Virgin Queen of Angels.

THE ST. THOMAS PHILOSOPHICAL SOCIETY is intended to promote solid knowledge of Catholic Philosophy which must be regarded as one of the most efficient means to disarm modern philosophical pretensions. Catholic philosophy has justly been called the impregnable wall surrounding the citadel of the Church. The billows and surges of modern infidelity will break and rebound harmless against this solid bulwark. It is the aim of the Society by essays and discussions to gain a clear insight

into the principles of Catholic Philosophy and to apply them to questions of the present hour.

THE ACOLYTHICAL SOCIETY is designed to add to the beauty and grandeur of divine worship on solemn festivals by providing a well organized band of acolytes for the ceremonies of the sanctuary and a trained choir of chanters for the sacred responses.

A CONFERENCE OF THE SOCIETY OF ST. VINCENT DE PAUL was organized among the students of Georgetown University in the year 1889-90 under the title of the Conference of St. Francis de Sales, of Georgetown College; and on the 25th of January, 1892, it was formally aggregated to the Society as an Aspirant Conference. Its purpose is primarily not only the actual relief of the poor in the neighborhood of the College, but also the training of its members in the spirit and methods of this admirable organization. Yet the charitable work performed is by no means inconsiderable. Every year a large sum of money and many articles of clothing are distributed. The members of the Conference, among other commendable acts, have given active and regular assistance to the Mission established among soldiers, at Fort Meyer, Va., teaching Sunday-school there, conducting the choir, and in other ways aiding the Father in charge.

THE DEVOTION OF THE SACRED HEART is eminently practical in its aims and methods. Our Lord, in instituting this devotion had one end in view; to get men to love Him. He gave them His Heart, that is His love, expecting and asking their love in return. This He clearly declared to Blessed Margaret Mary, saying, "I thirst, I burn with the desire of being loved, I long to win souls to my love." So, too, does the Church whenever she speaks of the devotion, declare that its end and reason for existence is to make us give Christ love for love. But what sort of a love are we to give Him? To love God with our whole being is the first and great commandment of the New as of the Old Law. The love, then, which the God-man asks for is a whole-souled love, which is, as the apostle declares, the fulfilling of the Law. Anything which will aid us to fulfil this obligation, must be of the greatest value. Hence Cardinal Pie rightly said

that the devotion to the Sacred Heart is "the very quintessence of Christianity, the compendium and substantial summary of all religion, precisely because it so effectively moves men to fulfill their greatest obligation to God, and to return love for love."

They see the love of God, incarnate, and extending the benefits of this incarnation by His abiding presence on their altars, and by becoming the food of their souls in Holy Communion, and this, too, after having given the greatest proof of His love in laying down His life for them. How shall they return such love? What proof shall they give of their love? For, unless love proves itself by works, it is not true love. Words, indeed, it may use, but what true lover would be content with these? A true lover never wearies of his beloved; he is ready at all times to show his devotion, he is proud of it, he is willing that all should know it. Moreover, he is willing to defend his beloved against all attacks, to fight all comers. If others, who should love her, look coldly upon her, if they refuse what belongs of right to her, he endeavors to make up by extra attention, by more warmth of affection, by greater generosity for their coldness, injustice and niggardliness. Were the object of his love capable of being loved by all without any detriment to any, were she entitled by right to universal love and homage, then would he endeavor to spread abroad the knowledge of her claims and win all who came within his reach to acknowledge them and show her their devotion.

Such are the three duties to which every true lover of the Sacred Heart is bound. He must profess and prove his love by actions as well as by words; and this we call *honor*. But since all who are bound do not honor our Lord, he endeavors to make up for the deficiencies of others and this we call *reparation*. Believing that, if men only realized what the love of Christ is and what His claims are, they would all honor and love Him, he tries to awaken all who come in contact with him to a sense of their relationship to Christ, and this we call *apostolate*.

What is not true of any finite being is true of the God-man, who has so many titles to the love of all, who can gratify and satisfy the love of all out of the inexhaustible treasures of His

Sacred Heart, yet in such a way that no one loses by sharing that love.

He is the true light that enlighteneth every man coming into this world, the true sun whose rays give to the universe light and warmth and vivifying power, yet without any person or thing being the poorer for sharing it with an indefinite number of others.

ALUMNI ASSOCIATIONS.

ALUMNI Associations exist in connection with nearly all of our Catholic colleges. Their purpose is to maintain and foster friendly relations between former students of the same institution. Experience amply attests that sentiments and feelings, even the noblest, need to be quickened and kept alive by the genial friction of association. Thoughts lie dormant unless awakened into activity by the touch of sympathetic interest. Among the most generous, most unselfish sentiments are those of College men for their Alma Mater. The Alumni associations aim at reviving "the tender grace of a day that is dead," at stimulating interest in their former college, and at helping to realize the high ideals of Catholic education. The former graduates are brought together socially and kept in touch with their Alma Mater through the college journals or magazines, the general Alumni association, and the local branch organizations, when such exist.

Some of the colleges conducted by the Fathers of the Society of Jesus, admit as alumni all those who have graduated from a Jesuit institution of learning. Honorary members consist of those on whom such associations may see fit to confer the title.

Besides maintaining a bond of communication and friendship among themselves, Alumni societies usually take an active interest in the welfare of their Alma Mater, and render her substantial benefits through their organizations. Many of the older and wealthier of our non-Catholic institutions of learning testify annually to the devotion of their scholars who have gone forth

from their halls, and who have made it part of their life-work to contribute to the glory and to the usefulness of those institutions.

It is true that there are not many of the students of our Catholic colleges who have accumulated or acquired their millions, or even their hundreds of thousands, like some of those who have made donations to more fortunate seats of learning; but there are some who have done much, and in the future the number and benefits of such will increase. The Catholic population of the country is growing in wealth as well as in numbers, and it may be confidently expected that our Catholic universities and colleges will not be left to depend wholly on the tuition fees of their students as they do practically to-day. And none can be more efficient in enlisting the interest of wealthy Catholics, in the cause of higher education, and inducing them to contribute to its advancement than those who have gone forth from those institutions.

COLLEGE JOURNALS CONDUCTED BY STUDENTS.

THE importance and necessity of a vigorous Catholic press is universally acknowledged, and by no one has this fact been more clearly realized and more forcibly expressed than by His Holiness Leo XIII. In an address delivered to a delegation of Catholic editors, February 22, 1879, he compares this army of Catholic writers to a chosen band of soldiers, well skilled and trained in literary warfare, ready at the word of command from their leader to rush into the thickest of the fray, and, if need be leave their lives on the field.

"This," says His Holiness, "is all the more a source of joy to me, because our age, stands in need of such powerful defence. For such is the freedom, or I should rather say, license, of the press, that turbulent innovators have spread a countless multitude of journals, whose object it is to attack or to question all truth and right, to calumniate and revile the Church, and to fill men's minds with the most ruinous principles. And so far have they succeeded in their endeavors that all men agree that the

numberless ills, and the deplorable condition, under which society labors, is the unhappy results of a wicked press.

Since, therefore, the periodical press has become a general necessity, Catholic writers should endeavor to use, for the rescue of society and for the defence of the Church, those same weapons that are employed by the enemy for the destruction of both. For although Catholic writers cannot have recourse to the same devices and allurements which their adversaries frequently use yet they can easily equal them in variety and elegance of style as well as the abundance and accuracy of news; nay, they can easily surpass them in useful information and especially in the presentment of truth—for which the mind of man naturally yearns, and which contains such power, excellence and beauty, that once perceived by the mind it necessarily forces conviction even upon the unwilling."

This is only one of many utterances of Leo XIII, in commendation of the work of the Catholic press. The bishops of the Catholic world also in their national synods are most earnest in their recommendation of the Catholic press. Nothing has been more widely discussed in the great Catholic congresses which have been held all over the world. And we had occasion at different times to see the good results in some countries, particularly in Germany, France and England.

Most of our Catholic colleges issue serial publications written and edited by the students, many of which are highly creditable. Apart from fostering a taste for journalism, such publications encourage literary effort among the students, and serve as a useful means of intercommunication among the alumni.

The Georgetown College Journal is an excellent specimen of this class of college work, and will compare favorably with many of our more pretentious secular monthlies. Its first number appeared in 1872; and, in its modest and unpretentious salutory, it aptly said, as a reason for its appearance, "The advantages of a journal of this kind have been made apparent by long experience in other colleges. A spirit of ambition and rivalry is thereby aroused among the students, which leads to an improvement of their English style unattainable by other methods. The jour-

nal is a medium of communication with those outside who are interested in the college, and who wish to hear the news it will impart. And when, as in the present instance, the typographical work is performed by the students themselves, an opportunity is afforded them on the spot of learning a useful art, an acquisition of great value in this busy land."

The "College Journal" was issued from its office in the basement of the north building, and was controlled by a stock company. The first suggestion of such a monthly came from Father Edmund J. Young, S. J., Professor of Rhetoric, who had been connected with the "Owl," published by the students of Santa Clara College.

The *College Journal* has ever since continued to improve and grow in point of interest, variety and ability, even as Georgetown University herself has grown, and bids fair to grow in her splendid and successful work in the cause of Catholic higher education. The first editors of the *College Journal* were William H. Dennis, Thomas E. Sherman and George P. Fisher, Father John H. Sumner acting for many years as director, and taking a deep interest in the standing and success of this specimen of college work.

Elsewhere we have referred to the *Ave Maria*, which, though published by Notre Dame University, cannot properly be classed as a college publication. In point of excellence, it has few equals in any language, in the list of Catholic serial literature. Like the University itself, it is an enduring monument to its founder, Father Sorin, and the Fathers of the Holy Cross. But in the *Notre Dame Scholastic*, the students of Notre Dame are admirably represented in the roll of Catholic college journalism. It was founded in 1866. The *Ave Maria* had already been established, and a printing press was in operation at Notre Dame. The war, too, was over, and college life had settled down to thoughts of literature, arts and science. A great intellectual era had set in. The time was, therefore, ripe for a college paper. Father Corby, the president, gave the project his hearty encouragement, and Father Lemonier, the vice-president and director of studies, took an active part in its establishment. The

first number was issued September 7, 1867. It was in the beginning little more than a fly-leaf of the *Ave Maria*, to which it was attached. As stated in the salutatory, printed in the first number, it was intended chiefly, in addition to being a literary medium for the writings of students "to give to parents frequent accounts of the institution in which they had placed their children."

In March, 1868, the editorial supervision fell into the hands of Father Lemonier, as director of studies, and for many years the director of studies continued to be the nominal editor, selecting and classifying the matter furnished him by the students. The original idea, though, of an editorial corps of students, has always remained a constituent part of the plan of organization. Very early, however, contributions were offered and received from the whole body of the students, each one being encouraged and urged to write for the pages of the college paper. While, however, the very high rank the *Notre Dame Scholastic* has attained as a college paper has been in great measure due to its directors, the excellent material which has for so many years filled its columns has been almost exclusively furnished by the literary and scientific students of the university. It has been to them a great educator, drawing out the modest talent that might not otherwise have manifested itself.

Among other college journals may be mentioned *The Purple*, of Holy Cross College, an excellent publication of its class; the *Fleur de lis*, published bi-monthly by the undergraduates of St. Louis University; *The St. John's University Record*, a monthly of forty pages or more, published by the members of the Alexian Literary Association of St. John's University, Collegeville, Minnesota, and the *Xavier*, a monthly paper, published by the students of the college of St. Francis Xavier, New York City; the *Fordham Monthly*, of St. John's, Fordham, New York, and *The Mountaineer*, the recognized organ of the students and alumni of Mount St. Mary's College, Md. Published every month during the school term in the very centre from which all college news emanates, and at the point toward which all alumni gossip is directed, it is a safe and reliable medium of college information and an exact chronicler of alumni news.

OTHER COLLEGE SOCIETIES.

Literary, Debating, Dramatic and Musical.

THE study of music, both instrumental and vocal, has always been practised and encouraged in our Catholic colleges, and opportunities for musical training under the direction of professional teachers are offered to all students who desire to avail themselves of them. Apart from the refining influence which music by its very nature exerts, as well as for the many-sided development which its cultivation effects, musical organizations are calculated to foster a musical taste among the students, and to add a charm to the Church services, annual commencements, as well as to the entertainments, given under college auspices, during each scholastic year.

Literary, debating and dramatic associations have for their object the fostering of a taste for eloquence, history and general literature, and in improving in oral discussion, and acquiring a correct and refined style of writing and speaking. The dramatic associations serve the purpose of cultivating an interest in theatricals, and affording the students opportunities for obtaining the benefit of the training resulting from participating in the production of the highest class of dramatic performances.

The library and reading-room associations furnish facilities for interesting and useful reading, and acquiring information upon current topics, and forming sound opinions upon important questions. Leading magazines, reviews and journals, and works of reference are at the service of the members. The necessity of wide and sympathetic reading in the best authors is obvious, if culture is to be broad, and attainment varied. In particular, the teaching of literature is not by precepts alone, but in large measure, by that manner of practical instruction, which consists in bringing the students' mind into intelligent contact with the best examples of literary thought and form.

The Catholic Church **-In the** **Dominion of Canada**

By Jeremiah C. Curtin
Foundation, Progress and Growth

IN reviewing the progress of the Church in the Dominion of Canada the subject may seem almost to be overshadowed by her marvelous growth in the United States, from less than twenty-five thousand in 1784, at the appointment of Rev. John Carroll as prefect-apostolic, to nearly fourteen millions in 1903, yet the healthy increase and development of the Church in the Dominion of Canada, especially within the past half-century, is, in a manner, no less noteworthy. At the period of the Conquest or session of Canada in 1763, the French Canadian population, who then constituted the entire body of Catholics, did not number more than sixty-five thousand. Yet, at the beginning of the twentieth century, without any additional increase through immigration from France, and with but a limited and slow flow of Catholic immigration to the English-speaking provinces, we find the Church in the Dominion flourishing throughout the vast territory from the Atlantic to the Pacific, and from the international boundary to the northermost settlements, embracing within its area seven arch-dioceses, twenty-three dioceses, upward of three thousand three hundred clergy, and a Catholic population of nearly two and a half millions, almost one half of the population of the Dominion.

The history of the Church in Canada dates from the discovery of the country. On Whitsunday, May 16, 1535, Jacques Cartier, a man of deep religious feeling, assembled the officers and crews of the three small vessels, that constituted his expedition, in the Cathedral of St. Malo, France, where all, in imitation of Columbus, when sailing from Palos, went to confession, received Holy Communion and received the Bishop's blessing. With him sailed two Benedictine fathers, Dom William and Dom Anthony, in the capacity of chaplains. On the 10th of August following, nearly

a hundred years before the foot of the Puritan touched the shores of Massachusetts Bay, Cartier sailed up the majestic river, on which, being the feast day of the holy martyr St. Lawrence, he bestowed the name which it still bears. The gallant explorer's first act on taking possession of the country in the name of the French King had been to erect a cross thirty feet high on the shores of Gaspé Bay. Leaving the Indian village of Stadaconé, now Quebec, the Frenchmen pressed on until they reached the greater village of Hochelaga, the site of the present city of Montreal, where they were warmly welcomed. They were met in the open square within the village, and surrounded by the chief and his warriors, and the women and children. A number of sick, maimed and afflicted crowded about the Frenchman, begging him to relieve them of their miseries.

"The simplicity of these people", relates Charlevoix, touched the captain, who, arming himself with a lively faith, recited with all possible devotion, the beginning of the Gospel of St. John. He then made the sign of the Cross on the sick, and gave them beads and Agnus Deis. This done, he began to pray, and earnestly besought the Lord not to leave these poor idolaters longer in the shades of unbelief. Then he recited aloud the whole passion of Jesus Christ. This was heard with great attention and respect by all present, and the pious ceremony was closed by a blast of trumpets, which put these Indians beside themselves with joy and wonder."

Cartier was succeeded many years later by Samuel de Champlain, the real founder of the colony. In 1608 he laid the foundation of the city of Quebec. His primary motive, in undertaking the hardships and braving the dangers of the forests and encountering their savage denizens was to plant the cross in these new regions, and rescue souls in darkness to the light of the Gospel of Christ. "The salvation of a single soul," he writes, "is worth more than the conquest of an empire, and kings should seek to extend their dominions in countries where idolatry reigns, only to cause their submission to Jesus Christ," and he declares that he undertook his Canadian toils and labors with patience, in order "to plant in this country the standard of the Cross, and

to teach the knowledge of God and the glory of His Holy Name, desiring to increase charity for his unfortunate creatures." A favorable time having come, Champlain determined to invite missionaries to visit the banks of the St. Lawrence for the purpose of reviving and sustaining the faith among the French and of preaching the Gospel to the dusky sons of the forest. He would fain rescue from perdition a people living, as he says, "like brute beasts, without faith, without law, without religion, without God." To accomplish such a sublime enterprise, he "sought out some good Religious, who would have zeal and affection for God's glory". As those who earnestly seek always find, so Champlain did not look in vain for apostolic men. Four Franciscan Fathers offered their services, but "as they were as weak in resources as Champlain himself," says Parkman, "he repaired to Paris, then filled with bishops, cardinals, and nobles assembled for the States General. Responding to his appeal, they subscribed fifteen hundred livres for the purchase of vestments, candles, and ornaments for altars. The Pope authorized the mission, and the King gave letters-patent in its favor. The four religious pioneers named for the Canadian mission were Fathers Denis Jamet, John Dolbeau, Joseph Le Caron, and Brother Pacific du Plessis,—men writes Champlain, "who were borne away by holy affection, who burned to make this voyage, if so, by God's grace, they might gain some fruit, and might plant in these lands the standard of Jesus Christ, with fixed resolution to live, and, if need were, to die, for His Sacred Name."

The necessary preparations for departure having been made, "each of us," to quote once more the words of Champlain, "examined himself and purged himself of his sins by penitence and confession, so as best to say adieu to France, and to place himself in a state of grace, that each might be conscientiously free to give himself up in the keeping of God, and to the billows of a vast and perilous sea."

Champlain ordered the sails to be spread, and the good ship stood out to sea, leaving Honfleur in April, 1615. Quebec was reached toward the end of May. A little convent and chapel were erected for the missionaries, and on the 25th of June,

Father Dolbeau had the happiness of celebrating the first Mass said in the rude, rock-built capital of the little colony, since the voyages of Cartier and Roberval.

“Nothing was wanting,” writes Father Le Clercq, “to render this action solemn, as far as the simplicity of the infant colony would permit. All made their confessions and received Holy Communion. The *Te Deum* was chanted, and its sounds mingled with the roar of the artillery and the acclamations of joy, which were re-echoed by the surrounding solitudes, of which it might be said that they were changed into a paradise, all therein invoking the King of Heaven, and calling to their aid the guardian angels of these vast provinces.”

A month after, Mass was celebrated regularly every Sunday at Quebec. Truly it was a grand and beautiful day for Champlain and for the colonists who clustered around him in the poor little chapel of Quebec, as they assisted for the first time at the Holy Sacrifice on the banks of the mighty St. Lawrence. This was the beginning of Catholicity in Canada. During a century and a half the Church of Quebec was the center and the only focus of the Faith, with the single exception of the Catholic colony of Maryland, in the immense regions which extended from Hudson's Bay to the Gulf of Mexico. Of the wonderful story of the Jesuit missionaries in Canada we need not speak; their deeds and records are a portion of the most inspiring and heroic annals in the history of the continent. The Jesuits founded at Quebec the first college in the New World north of Mexico. “Its foundation was laid,” writes Bancroft, “under happy auspices, in 1635, just before Champlain passed from among the living; and two years before the immigration of John Harvard, and one year before the general court of Massachusetts had made provisions for a college.”

The Ursulines were the first religious that established themselves in the northern parts of North America. Before the close of the seventeenth century, there were in Canada six communities of women, among whom were two of the Ursuline Order; the House of Quebec, founded in 1639, and that of the Three Rivers, founded in 1697.

For the three succeeding centuries, the soil of French Canada, says a Canadian writer, has blossomed with daring deeds, bold adventure, noble discovery, heroic martyrdom, generous suffering, and high emprise. What a mine of inspiration there is in the history of French Canada! Fit theme, indeed for poet, novelist, historian, and painter! Behold the background of its national historic canvas!

There is the era of discovery and settlement, represented by Cartier, Champlain, and Maisonneuve; that of heroic resistance to the Iriquois through a hundred years of warfare, represented by Dollard and Vercheres; of daring adventure in the pathless woods, by Joliet and La Salle; that of apostleship and martyrdom, by Brébeuf, Lallemant, and Jogues; that of diplomacy and administration, by Talon, the great disciple of Colbert; that of military glory, by Tracy and the lion-hearted Frontenac; that of debauchery and corruption by Bigot and Penan; that of downfall and doom by Montcalm and Levis.

Though the French Canadians were guaranteed certain rights and privileges by the Quebec Act of 1774 and the Constitutional Act of 1791, the English governor and his executive frequently attempted to ignore those—to ignore the will of the people, and as a consequence the French were for many years made to feel that they were a subject class and that the yoke of Britain was upon their shoulders. Nay, more, The English governor did not even stop here. He attempted to make the Catholic Church a creature of the state, and it was only after many years of strife and struggle that the saintly and heroic Bishop Plessis won for himself and his successors that freedom of action in things spiritual which belongs to the office of a bishop of the Catholic Church. After the destruction of the French missions in Acadia—Nova Scotia and New Brunswick—an Irish Catholic Church, replete with vigorous life, strong in that vitality of the faith inherent in the race, sprang up on their ruins. A steady, though slow, immigration into the English speaking provinces has resulted in the healthy growth of the Church, whose adherents, outside of the Province of Quebec, number over a million souls. In considering the development and increase of Cath-

olicity in Canada, it is worthy of mention that a large influx from the Dominion, especially of French Canadians, to the United States has taken place since about 1870. It is not over the mark to estimate the number of Canadian Catholics, and their children, or descendants in the United States to-day at a million, or more. Hence it will be seen that the increase of the children of the Church in Canada has been noteworthy, while that of the French-speaking portion, without the infusion of new blood from France, or elsewhere, has been simply unprecedented.

In the matter of Catholic education, Canada holds a prominent place. The separate school system prevails, and Catholics are not forced to support their own schools, while contributing their share of taxation to the public schools, as their co-religionists in the United States. There are over fifty Catholic Colleges, and high grade commercial institutions of learning, seventeen seminaries, and two universities.

Laval University, which derives its name from the first bishop of Quebec, who founded in 1663 the seminary for the training of priests, is the principal Catholic educational establishment in the Province of Quebec. It was instituted in 1852 by a royal charter from Queen Victoria and a charter from Pope Pius IX. The building is large and spacious, and the university, which is held in high esteem, is well equipped with apparatus, a library of over 85,000 volumes, a museum, geological specimens, and a picture gallery. Laval has a strong staff of professors, lay and clerical, and the faculties are theology, law, medicine, and arts. In connection with this institution are the grand seminary founded in 1663, where theology is taught, and the minor seminary for literature and philosophy. Laval Normal and Model School, the Ursuline Convent—a very large establishment for the education of young ladies, founded in 1641,—the Convent of the Good Shepherd, and several nunneries together with several excellent Christian Brothers Academies and schools are among the list of Catholic educational institutions of the City of Quebec.

Laval University has also a branch at Montreal, with a large staff of professors, chiefly in theology, law, and medicine. The

Seminary of St. Sulpice, Montreal, is a theological training school for priests, where the larger portion of the Catholic clergy of the province of Quebec have received their theological education and ecclesiastical training, and also a college where a large number of the French Canadian youth obtain their education. This Seminary is held in high esteem, and attracts many Catholic students from the United States, and the Canadian provinces. In addition to these institutions, the Montreal diocese possesses several commercial academies, conducted by the Christian Brothers, and members of other religious communities, seven classical colleges, twenty-seven colleges and high schools for boys, forty-six academies and high schools for girls, and a large number of Catholic charitable and benevolent institutions.

The growth of the Catholic Church in the Archdiocese of Ottawa has been more marked, perhaps, than in any other portion of Canada. When the diocese was founded in 1847, the territory was but sparsely settled, and the increase from immigration to that section had scarcely begun. To-day the Dominion capital is the seat of an archbishopric, with a Catholic population of over one hundred and sixty thousand souls. Among the Catholic institutions of learning, may be mentioned the University of Ottawa, under the direction of the Fathers of Mary Immaculate, assisted by a lay faculty in the various departments—an institution of high standing—and St. Joseph's College connected with the University, and attended by more than five hundred students.

The Basilian Fathers established St. Michael's College in Toronto in 1852, the first superior being Father Soulerin, who brought with him from the mother house in Annonay, France, four professors—Fathers Malbos, Maloney, Vincent and Flannery. During the intervening period of more than fifty years there have been four presidents of the college—Fathers Soulerin, Vincent, Cushing and Teefy—all men of great zeal and scholarship. The provincial of the order is the Very Rev. Father Marijon. The present head of the college, the Rev. Dr. Teefy, is a Catholic educator of great force and broad scholarship, who has during his incumbency as president built up very much St. Michael's College. Its course is adjusted to the curriculum of Toronto University, with which it is affiliated, thus making St. Michael's a degree-conferring college, where Catholic students may pursue their studies and obtain their degrees from Toronto University. The institution celebrated its golden jubilee in

1902, with much *éclat*, the occasion being graced by the presence of His Excellency, the Apostolic Delegate at Ottawa, Monsignor Sbarretti, and a large concourse of distinguished prelates, priests, and laymen of Ontario and the neighboring States. From this excellent institution have graduated many students who have acquired eminence and honor both in the Church and the learned professions.

The episcopate of Bishop Bourget was the most remarkable in Canadian ecclesiastical history. No Canadian ever did more for the cause of education than he. He brought into Canada the Jesuits, the Ladies of the Sacred Heart, the Oblate Fathers, the Fathers and the Sisters of the Holy Cross, the Clerks of St. Viateur, the Christian Brothers, the Brothers of St. Joseph, beside such charitable orders as that of the Sisters of Providence, who teach the poor, and the Good Shepherd, who have a flourishing academy quite apart from their special work. In the Deaf and Dumb Asylum, which was one of his foundations, the work of educating its unfortunate inmates is carried on. While speaking of his foundations, though these latter are not in connection with education, we may mention the St. Pelagie Hospital, directed by the *Sœurs de la Miséricorde*, whom he brought to Canada; the House of Providence for old people; the Hospice St. Joseph, for infirm priests; the Association of the Ladies of Charity, and the Society of Ste. Blandine, for servant girls. He established there the Propagation of the Faith, of which he continued director until his death, and the St. Vincent de Paul Society. Fifteen religious orders owe their introduction there to him; twenty religious associations or confraternities were his work. He instituted the first chapter of titular canons on this continent, and substituted the ceremonies according to the Roman liturgy for the old Gallican forms throughout the diocese. He caused annual retreats to be given for the clergy, that they might thus spend a portion of time every year in solitude and prayer. He likewise began the Adoration of the Forty Hours in Canada. There is scarcely a church which does not owe to him some beautiful devotion, as well as precious relics which he brought from Rome. He made the Church of the Gesù, Montreal, the place of pilgrimage to the Sacred Heart for the diocese. No doubt it was on this account he so dearly loved that beautiful place of prayer. He created seventy-five new parishes, ordained an incalculable number of priests, and gave episcopal consecration to five archbishops and bishops, whilst creating more than one episcopal see.

Catholic Federation

THE APOSTOLATE OF THE LAITY. *

By **RIGHT REV. BISHOP MESSMER.**

IN the Epistle of St. Paul to the Ephesians, chapter the fourth, verses first to fourth, we read the following :

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity : careful to keep the unity of the spirit in the bond of peace ; one body and one spirit ; as you are called in one hope of your calling."

My dear, beloved brethren, dear delegates of Catholic Societies, and friends of the Federation : It may be right in the speaker to say that in the whole history of the Catholic Church there has never been a Pope sitting in the chair of St. Peter who has so prominently called attention to the public social duties of Catholics and the Catholic laity, to what we might call the apostleship of the Catholic laity, as the present glorious reigning Pope, Leo XIII. And, if some one would carry out the happy idea of collecting from the different encyclicals, pastoral letters and public addresses of the Pope, all those passages which refer to what we might call the social duty of Catholics in our days, it would make a great, magnificent volume ; and I do not know if from the whole range of the sacred writings, any more fitting text to that volume could be found than the words that I have just read you from the Epistle to the Ephesians :

* Sermon preached at the Convention in Chicago, August, 1902, when the American Federation of Catholic Societies was permanently formed.

Brethren, I beseech you, walk worthily of your vocation, in humility and mildness, with patience, supporting one another in charity, careful to preserve the unity of the spirit in the bond of peace, one body and one mind, in the one hope in which you are called.

The object and the purpose, dear friends, for which we have gathered from different parts of the country to-day, and the object and aim of our discussion in which we shall engage during these days, is precisely to answer to this call of our great Leader, to respond willingly and courageously to the invitations sent out to the Catholic men of the whole world by our great Pontiff, to engage upon these public duties that devolve upon the Catholic and the Catholic citizen of to-day.

It will be proper, within the few moments at our disposition, to call attention to a few of those duties, to point out some of the great and beautiful work that lies before the Catholic laity, to show some of the great Christian work to be performed in the exercise of that Christian apostleship of the Catholic man. We need only follow the indications given us by the Holy Father; and, first of all, like St. Paul, he insists upon one thing as an absolute condition of success, the unity and the union of mind—to be of one mind and one spirit, unity in the bond of peace and harmony, and He tells us that this unity of mind and the unity of heart must be attained, and will be attained by our listening willingly to whatever are the teachings of the Church and the teachings of the infallible guide appointed in the Church, by willingly following the laws and the rules laid down by him, the supreme governor and ruler of the Church. He, from the high position in which he is placed, looking out upon the Catholic world, and the world outside of the Church, and seeing and perceiving, guided by the spirit from on high, the needs and the wants of the Church, as well as society at large, shows the way upon which to go and to do the work that lies before us. By following him, if all the different sections and parts of the Church, all the laity in different countries of the world, in the different dioceses and provinces of Our Lord—if they all, with one mind,

follow his guidance, then there will be unity and strength of action, and there will be success of the work.

He tells us that the first duty of a Catholic as a citizen, as a member of society—and he tells us this in his famous encyclical on the duties of Catholic citizens—he tell us that this first duty of ours is to spread the light of Catholic faith, in both ways, by helping to diffuse the light of the Catholic faith, showing forth to the public the faith that is in us, making known to others what are the great and salutary doctrines of Holy Church, delivered unto her by the Eternal Son of God, but also showing forth the beauty and the splendor of this Catholic truth, of the Catholic life, of Christian virtue, by our own lives, by our conduct. He says that in this way Catholics will do a great work, and he tells us that it is the work of the Catholic laity; that while there are in the Church the bishops, appointed by the Holy Ghost to rule in the Church, the successors of the Apostles, upon whom devolves that great mission to go and teach all the nations of the world—that while they are appointed the authoritative leaders in the Church of God, united with the supreme head of the Church, the successor of St. Peter, yet he says it would be a grave mistake to think that the Catholic laity had nothing to do in regard to the teaching or in regard to the spreading of Catholic doctrine and Catholic truth; that it is their part, according to the positions in which they are placed, the circumstances in which they find themselves, the opportunity that is offered to them, under the guidance, as obedient children, of the teachers appointed by the Holy Ghost, to go and teach others what they themselves have received, make known to others the same sacred truths of our holy religion by which their own minds have become enlightened. Is this a work for the Catholic Federation? Is this a work for Catholic societies? Undoubtedly. How could it be otherwise? The Holy Father tells us that this is the duty of every individual, of every single Catholic man, according to his opportunities, and according to his capability. How much more must it be a work most proper, a work most fit for United Catholics, the children of the Church, brought together into organized bodies. And there is no doubt, dearly beloved,

that just in this one regard there is a great field before the Catholic laity.

I need only mention Catholic literature, call your attention to what is nowadays called Catholic Truth Societies, call your attention to the work of the Catholic press as a Catholic educator of the laity. And let me call your attention to another work upon these same lines, spreading the Catholic truth, not only among ourselves, within the walls of the Catholic Church, but spreading that light all over, wherever there are willing ears to listen and hearts willing to receive the truth. It is that movement which has been started in this country by the Paulist fathers of New York, which has already been taken up successfully in different dioceses of the country. I mean the missions to non-Catholics, a work which is gradually being developed upon wider and further lines to take in regular missionary work among our own parishioners in our own dioceses, among our own people. Is there not a beautiful field here for Catholic societies, for a federation of Catholic societies, to help on this work? Is it not their field? Are not they the Catholic men who stand before the public, recognized as Catholic men, as true and loyal members of the Holy Church? Is it not a beautiful field for them to prepare the way for the missionaries, to help to overcome difficulties, and to make the work more successful; to spread the idea, make it acceptable and pleasing to the community, bring their friends—friends that so far have not as yet received the truth—bring them to listen to what these missionaries, as the messengers of God's Holy Church, have to tell them? To my mind it is a work which is not at all outside of the aims and objects of the Catholic Federation. For what is that work? It is simply, as our Holy Father tells us again, to support, to promote, to advance, to foster the interests of Holy Church, help on the work. It is a mission of the laity; it is properly called the apostleship of the laity; to bring Catholic principles and the influence of Catholic truth upon the social questions and conditions, public conditions of society, in order thereby to help remedy the evils existing, help promote the spiritual welfare of the people, and by this very fact to promote the temporal wel-

fare and temporal happiness of the laity. These are not my own words or my own ideas. I simply tell you here and forever, to give it in short outlines, the teaching of our Holy Father.

Have we not a beautiful field in this regard right here with us in the United States? There is no doubt whatever that our non-Catholic fellow-citizens, as a rule, are willing to listen to what we have to say; they are willing to give us the opportunity that we seek for, if we only seek for it; they will give us the chance to bring Catholic principles to bear upon society. We have the same opportunities, we have the same chances as others to influence public opinion, and, through public opinion, to influence the minds of our fellow-citizens. We have a magnificent opportunity here within the United States, we Catholics, Catholic laymen in particular, to infuse Catholic principles, Catholic views, and Catholic opinions upon the public opinion of the people. But it lies with us to make use of these opportunities. And sometimes it becomes first a duty to seek for these opportunities, to bring about these opportunities, and this is a duty, as our Holy Father tells us, and it is a religious duty; it is a duty that we owe to God Almighty, in gratitude for the light we have received; it is a duty that we owe to God by our allegiance to him, our absolute subjection to Him, acknowledging that He is the Supreme Ruler of the nations; that His will must be the sovereign will upon which all laws, just and legitimate, are to be based; it is a duty of us, I say, in this regard, that we should see that our fellow-citizens, those of our own faith, as well as others, should recognize these principles and act accordingly; it is a duty that we owe by the virtue of charity to our neighbors. Do we not know that the more we spread the light of Catholic truth, that the more we bring Catholic principles to become a leading factor in shaping and forming the principle force and power in the lives of our fellow-citizens, especially in the public life of society, that the more we become the true and the only true benefactors of society? How can it be otherwise? Is it not the truth of God, what we believe and what we teach, and the principles of morality that we follow? Are they not the unchangeable principles

laid down by Him, who is the Supreme Root of good or of evil, by which we have to judge, and can rightly and truly judge what is right, what is wrong; what is good, what is evil; what is well for man, what is hurtful to him? It is a duty that we owe to ourselves, for do we not know that we ourselves are greatly influenced by our surroundings? And do we not experience that particularly with ourselves, the children of the Church? Are we not surrounded by all the blessings and the safeguards of holy religion, by all the blessings and the safeguards given for the welfare of our souls, the spiritual interests of our souls by the Saviour of mankind? Does not the Church, like a tender mother, watch carefully over everything that we do and everything that concerns our welfare? And yet, notwithstanding this, how often are all these things in vain, because of the still stronger influence that we allow other circumstances, external conditions, to have and to exert over us. It is a common saying, and the truth, generally acknowledged by all, that just as in the realm of nature, so in the realm of the spirit, the surroundings naturally and necessarily exercise a powerful influence over us. The more, then, that we try among ourselves to be united in the one mind and in the one spirit, strengthened by the same supernatural means, the more power of divine truth and the more power of divine grace—I say, the more that we try to be united in all this and strengthened by these means to exert Christian influences and to lead good Christian lives, the more gain do we profit ourselves, strengthened among ourselves, every one for himself, the spirit of true Christian life.

And so it is with the Federation. A Federation of Catholic men, of Catholic societies, must naturally and necessarily exert a tremendous power, a tremendous influence upon its own members. Let us imagine that all the Catholic societies here of the United States were actually gathered into one great federation; that they were all brought together, eye to eye, mouth to mouth, face to face, heart to heart, mind to mind, one body and one soul, in the one bond of peace and the one unity of the spirit. Suppose that all these societies, under the guidance, first of all,

of the appointed shepherds of the Church of God, in the light of the same Holy Truth, the one faith delivered unto us, that they all would exercise that Christian spirit, bringing forth into action those Christian principles of the Catholic truth and the Catholic faith, what a tremendous power that would be for the strengthening and the uplifting, the upbuilding of Catholic spirit, and Catholic work, and Catholic life among the children of the Church, first of all, and then among those that are separated from us! What a great influence for the spiritual welfare, as well as the temporal welfare, of the society in which we live, for the security and the guarantee of the privileges and the blessings of the government and the constitution under which we live in these United States!

This duty, as the Holy Father tells us, of the Catholic laity or Catholic laymen, must also be put forth in shaping and moulding the social conditions, the public conditions of society. And here again, what a great field opens for us! If all the Catholic men of this country, brought together in one grand and strong union, would all exert their influence, and all the Catholic societies, on the given opportunities and conditions, oh! how much we could do to improve, let us say, the public morality of the people and of the nation! We speak so much and we hear so much of the evil of intemperance. We read of different ways and different methods by which a remedy should be found against that evil. We talk of legislation by which what is usually simply called the saloon, the American saloon, could be regulated and the traffic in intoxicating liquors could be regulated. All these propositions, all these methods, all these means proposed may be good enough in themselves, but it will never do the work unless it is taken up by the united strength and the concerted action of the well-meaning citizens, Catholic or Protestant. There is a field here where a Catholic federation can join and unite, hand in hand, with the work of others, in attaining the same great end.

There is, again, that great evil of our day, the degradation, the profanation of the sacrament of marriage. And our Holy Father, by the way, in different encyclicals calls attention to this public duty that every Catholic has in regard to this very matter,

the sacrament of marriage. He tells us that here also is a duty of the Catholic laity, to influence public opinion, to bring Catholic principles to bear upon the solution of the question, and even to take part in political affairs when it is necessary to regulate this matter of Christian marriage. With us there would be no difficulty at all; the ballot box and the legislative measure, the means are at our hands, just as well as at the hands of others. And if Catholics all through the country did unite, and would unite their action in demanding a reform of our marriage laws and a reform of our divorce laws, the civil laws of the country, there certainly would be and must come a reform.

There are so many other fields that open to the activity of the Catholic laity. There is what is called in a restricted sense, and in a more restricted sense, the social question, the question of capital and labor, a question which, as the Holy Father points out repeatedly, is not a mere economic question, but is a question which involves moral principles, a question which can only be properly solved on the principles of the natural law, as well as the principles of the Gospel. Let us take that one question of socialism. Are we not bound by the bond of charity, as the apostle says, supporting one another in charity—are we not bound by the bond of the one faith in which we center all our higher and greater interests, to help our brethren? Now look over the United States and look at the Catholic laborer; see in what difficult positions they are placed nowadays. There are all those many and powerful labor unions, but do we not know, unfortunately, that socialism is gaining ground from day to day in those very unions, that socialistic principles are openly preached in their unions, that so many of the so-called labor organs, the labor press, preach socialism outright, without any restriction whatever, rejecting all and every Christian principle which would be wholesome and efficacious in the solution of the question? It has come to the point, or at least it will soon come to this, where a Catholic laborer will have to decide between the principles of Christianity and the principles of socialism, which of themselves are anti-Christian. I do not deny, and I do not mean to say that there are not some demands, some positions

or doctrines laid down and preached by socialists that we could not admit; I do not mean to say at all that some of the demands made by socialists, or made by the labor unions, are not just; they are just and a remedy ought to be found for the evils of which the laborer justly and rightly complains. But when I speak of socialism, or mention socialism, I mean it as a system, I mean all that it comprises, and I take it as it is at this very day, at the present hour, preached and talked in our labor unions.

I say, then, the question comes before the Catholic laborer to choose either between the principles of the Catholic faith, the principles of Christian rule and morality, or to leave his Church—choose the Church and leave the labor union, or remain in the labor union and leave the Church. He will not be able to serve two masters, and there are two masters. Does it not become a duty of our Catholic laity to provide ways and means for our Catholic laborers, who are our brethren in the faith, that when once they are placed before this great dilemma and this most difficult position, when the question of providing for their wives and children, their families on the one hand, and on the other hand of losing employment and being thrown out of work comes before them—to provide ways and means whereby they can choose with all safety and conscience, and in the spirit of the Catholic interest and religion, what is right to God and right in the sight of man? This is a work that the Catholic laity has to do. There may be a difference of opinion as regards the ways and the means, but as to the fact that we are now before this problem to devise such ways and means there can be no doubt whatever.

There is another field for the Catholic laity and the religious duty of the Catholic laymen, as our Holy Father tells us, and that is in the field of politics. It is a great mistake to suppose that politics have nothing to do with religion. Our Holy Father has clearly pointed out in his encyclical on the constitution of Christian states, clearly pointed out and laid down as a Catholic principle, that society and the laws of society, and the public life of society must be based upon religion, just as well as the

private life of individuals. What is society but the collection of individuals. What is it but the unity, the organized unity, of all individuals? If, therefore, the individual is bound to an everlasting God and to observe the will of this God, of this Almighty God, then society is bound in its doings and in its work to observe those same laws. And for Catholic citizens, therefore, it becomes a duty, in the exercise of their citizen rights, and their duties as members of the organized society of state, to do whatever they can in order to shape the public life of the nation, and the laws of the nation, on the lines of Christian principles. That does not mean that religion must be brought in in everything that is called politics, but it means, for instance, that it is a duty of the Catholic citizen and the Catholic layman, as a citizen of society, that he must follow as a supreme rule and law the welfare of the country and not his own private interests; that in matters of public welfare and public concern, he must not consider this or that person, he must not be led by mere personal views or personal or human respect, but he is bound by the law of Christian doctrine, by the law of conscience, to vote and act according to principle. Is there not a great field for the Catholic laity in this regard, in this, our country, and with us in particular? Here where we are under a purely democratic form of government, here the responsibility for the public life of the nation, the responsibility for the laws of the nation, whether federal laws or state laws, or municipal laws, wherever there are laws—the responsibility rests in the last instance upon each individual voter. You cannot shirk that responsibility, and you cannot throw it upon either the President or his Cabinet, or Congress, the House and Senate. If those gentlemen make laws which are not according to Christian principle, which are not for the welfare of the country but simply to promote private interests, then it is you who become responsible for it, who have voted for those men that made those laws. They are your representatives, they are your delegates, they are your servants, and in your name, the name of the people, they make those laws for the people. Under a democratic form of government the responsibility, the political responsibility of the citizen, becomes at the same time a matter of conscience.

It is here, as our Holy Father tells us, where Catholics, as citizens, are bound to act according to conscience, and to act therefore according to the principles which are the basis of our conscience. Is there not a great field here for Catholic action?

Politics! Politics, the Holy Father tells us, becomes the duty of the Catholic layman where it is necessary to defend the rights of the Church, where it is necessary to make known and insist, as far as principle and prudence command, upon the claims of the Church being respected. It is useless to go into any particulars. We all know that in this regard, too, is a great field before the Catholic laity of this country. We know there are still a great many things whereby the rights of the Church are interfered with. It is true, under conditions like ours in America, in which the Church is placed here, we cannot expect, and it would be imprudent to demand, a remedy for all the disadvantages under which we labor. But we have at least a right, and I say we have a duty, to demand that the rights and the claims of the Church be respected as far as our Constitution, the very Constitution of the country allows. We do not demand, we do not ask for privileges, we do not ask for exemptions we are not willing to allow others; we simply ask for equal rights and equal justice for all, as guaranteed under the Constitution of the country. This we have a right to demand, and it, according to the teaching of Leo XIII, is a duty of Catholic citizens to demand wherever they can.

Friends and delegates of the Federation, is this not therefore the work of the Federation? Although, as you may perceive from the remarks I have made, it would be a great mistake to think that this was the only work that the Federation had to accomplish. It is not so. The object and the aims of the Federation are greater than merely to remedy some of those disadvantages under which we labor as Catholics; it extends far wider; it covers a larger and a greater field, just as if it had been mapped out by our Holy Father. But it is one of the opportunities and one of the aims of the Federation. We need not deny it, and it is better to tell it plainly to our fellow citizens.

We have then, delegates and friends, a great work before us, and it is a work worthy of our calling ! it is a work that lies before us by the very fact of our being the privileged children of God's own Church ; it is a duty that devolves upon us because of that great vocation that the Lord has given us when He called us into His Holy Church, and when He showered upon us those blessings that are bestowed only within His Holy Church. But we must carry out that work, as the Apostle said, in unity of mind and spirit, not in contention, not in pride, as he says in another place, one thinking himself better than the other ; not by seeking private interests, but all working for the one great object, to support and to strengthen Catholic spirit and Catholic life among our own, to bring, as far as we can, the blessings of our holy religion and the blessings of the redemption of Jesus Christ through our Holy Church also to those children of God who are not now within the fold of Christ. It is a great work, the very work of the Church.

While the bishops and priests, endowed with special powers, supernatural powers, and endowed with authority which is given to them alone by Him who said, "All power is given to Me in heaven and upon earth"—while they are the only authorized leaders in the Church, while they live to point out the way and show the way—yet it is the Catholic laity that must come up and help. It is like, as we read in the Bible of that great leader and judge of the Jewish people, in the midst of trying circumstances, when he selected his men and with only three hundred strong and valiant, courageous men, slew the army of the Midianites of one hundred and thirty-five thousand. It was with the light of their torches, and it was in the strength of their swords. And so, if the Catholic laity gets together and unites on the divinely appointed leaders to go forth in the light of Catholic faith and in the strength and the power of Catholic principles, of Catholic morality, to help their own brethren, and to help the brethren outside of the Church, oh what a great and what a beautiful work, worthy of our calling as children of God and children of His Holy Church !

Amen.



MOST REV. SEBASTIAN G. MESSMER, D. D.

Archbishop of Milwaukee, Wis.

(From a photograph shortly prior to elevation as Archbishop.)

Hochwürdigster Sebastian B. Messmer, D. D.

Erzbischof von Milwaukee, Wis.

(Nach einer Photographie kurz vor Erhebung zum Erzbischof.)



THOMAS B. MINAHAN.

Previous to his election as National President of the American Federation of Catholic Societies, Mr. Minahan was President of the State Federation of Ohio. He is a prominent member of many Catholic Societies and is known in all as an industrious and enthusiastic worker. His able and conservative management of the Federation has now unqualified commendation.

A History of the formation of the American federation of Catholic Societies.

By THOMAS B. MINAHAN,

FIRST PRESIDENT OF THE FEDERATION.

SINCE the Columbian Congress no event in the life of the Church in America has had such wide attention, or aroused so much interest as the recent Chicago convention of the federated societies. This attention and interest are not confined to our own country. From England, Australia, Ireland and the Philippines come letters asking for information and copies of the recent convention proceedings. In our own country, Federation's opportunities for great and prominent usefulness have attracted distinguished recognition. The day of indifference to the further progress of unifying Catholic forces is past. Federation is already a factor to be reckoned with. More, therefore, than ever its scope, aims, advantages and methods challenge thoughtful consideration.

It is true that there is still a lack of correct information, considerable misunderstanding and some mistrust regarding the great movement. It is equally true, too, that neither intolerant confidence of being in all things unquestionably right, nor petulant impatience of opposing opinions will correct erroneous impressions or remove honest doubts and apprehensions. Hence the necessity, even at the risk of frequent repetition, of present-

ing again and again plain statements about what Federation is, and what it is not.

What then is the scope of Federation, what are the objects aimed at, what the advantages to be gained, and the methods of accomplishing them? A brief statement of these may, as a prelude, add greater interest to the rapid review of the development or history of the movement, which is the main object of this paper.

Bishop Messmer certainly spoke authoritatively for Federation in his sermon at the mass opening the Chicago convention. No delegate in the convention, no friend of the movement anywhere, will hesitate to endorse the Bishop's sermon as a correct expression of the layman's best ideal of the scope of Federation. As there outlined, the meaning, and the only meaning, of Federation, its cardinal aim, the one embracing all others, is the layman's active co-operation for the upbuilding, the advancement and the strengthening of Catholic interests. The purpose of the Bishop's sermon was to emphasize the opportunity for unity of lay action in the broad field of the moral, social and civic life of the country. He pointed out specific lines of work along which the united efforts of Catholic laymen could realize great results for God and country.

The work it contemplates is marked out in the following summary of the programme made by one of its most distinguished and zealous promoters :

I. *Religious* :

- a. Education (Catholic schools, colleges, universities).
- b. Literature (periodical press, books, Catholic literary societies, Catholic Truth Society).
- c. Emigration, homes for Catholic sailors, colonization, etc.
- d. Catholic conventions and demonstrations, Catholic congresses, state and national.

II.—*Social*.

- a. The poor and orphans (St. Vincent de Paul Societies, Catholic Aid Societies).
- b. Labor (Labor Unions, Strikes, etc.).

- c.* Marriage and divorce.
- d.* The Sunday observance.
- e.* Correction of the abuse of liquor.
- f.* The theatre.
- g.* Obscene literature, gambling, etc.

III.—*Civil.*

- a.* Religious rights of Catholics.
 - 1. In State institutions (reformatories, prisons, work-houses, orphan and insane asylums).
 - 2. In the public schools (sectarian exercises, anti-Catholic text-books, discrimination against Catholic teachers).
 - 3. Chaplains in the army and navy and homes of veterans.
- b.* The Catholic Indians.
- c.* Taxation of church property.
- d.* Support of sectarian institutions.
- e.* Protection of Catholic civic rights.

From this it must appear evident that the leading thought of the promoters of Federation has always been and still is to co-operate in that kind of work, which every earnest Catholic as well as all good citizens must commend. As to the methods of Federation, the best condensation of all that can be said upon the subject is that education is the instrument, as it is the philosophy, of the movement.

Among the advantages to be gained by Federation, the most desirable and important is the development of a Catholic public sentiment. There never has been a distinctly Catholic public opinion in this country. Public opinion in America is the power behind the throne. To have a share in it, either in locality or nation, is to wield a power. Millions of Catholics, united and prudently asserting themselves by this means, cannot fail of recognition.

Another benefit which, in itself, should Federation never accomplish anything more, would fully repay all the time, labor and expense thus far given, is the uniting of the different nationalities. Heretofore the nationalities making up our Catholic

life have always regarded each other with suspicion and jealousy. They have been as unknown to each other and as regardless of their common interests as though not of the same great household. This condition in itself has been probably the greatest stumbling block to their mutual welfare and the proper advancement of their common religion. The influence that can harmonize and knit together these separated and often conflicting forces must be hailed as a God-send to the Church. Federation has already successfully accomplished much of this most difficult work. A most striking feature of the Chicago convention was the entire absence of race discord. The sentiment of common fellowship and mutual recognition throughout the entire sessions of that cosmopolitan gathering impressed itself upon every delegate in attendance. Through the blending influence of Federation these great national Catholic bodies have already learned that the secret cause of their weakness has been remaining apart heretofore as mere fractions of what should be a magnificent unit. The mere fact of Catholics of all nationalities, and of every society, standing united in the nation, as in each locality, will accomplish much to be desired. Had this unity been sooner accomplished, certain events would not have to be recorded in our recent history. Very many of the unfortunate conditions affecting Catholics would disappear in the united presence of all our nationalities and societies.

Our intention, however, as already suggested, was not so much to dwell upon this phase of the subject as to trace Federation to its true source, and while recording the facts of its development and progress, explain as far as we may its method of organization and the means by which it will accomplish its purposes.

Who would search for the real sources of the Federation of Catholic societies will find his pathway leading directly to the study of the most profound thinker of the age—Leo XIII. The central idea of Federation—which in its fullest meaning is but another name for an apostolate of the laity—is actually only a single ray from the broad stream of light pouring from the Vatican for a quarter of a century. In the germ, Federation

may be recognized in the famous encyclical defining the duties of Catholic citizens. Analyzed, its utterances all point towards just such an awakening of Catholic endeavor on the part of laymen. To the great White Shepherd Himself we owe the first thought of the grand movement for an apostolate of the laity. His was the clarion voice that first called upon Catholics everywhere to co-operate in moulding social thought and directing public, moral and intellectual life. As crystallizing his thought upon lay action take this paragraph of one of the encyclicals: "Catholic action, of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force." Here, in the block, is Federation as it is being gradually chiseled out in detail.

His Eminence, Cardinal Gibbons, about the same time repeated the papal message for an apostolate of the laity. In an address delivered in Baltimore, illustrating the power of "each for all and all for each," he said: "A drop of water does not appear to amount to much, but let us take millions of them and unite them and we have the great Mississippi winding its way to the Gulf." Bishops McFaul and Messmer, as the Episcopal directors of Federation, united in interpreting to the Chicago convention the great message and appeal for lay action to co-operate in spreading Catholic truth. "The object and aims of the Federation," they said, "are greater then merely to remove some of those discriminations under which, as Catholics, we labor. It extends far wider; it covers a larger and greater field and is just what has been mapped out by our Holy Father." Understanding fully, and knowing correctly the real sources of the movement, a number of archbishops and nearly forty bishops have put the seal of their approval upon the work of federating all Catholic societies. For its origin, therefore, for its desirability, for its usefulness, for the necessity of its existence, it is beyond question that Federation has the highest and most distinguished authority, the broadest possible field for its beneficent activities.

In view of these facts it is difficult to understand how some can persuade themselves that partisan politics have any possible

connection with Federation. We might say here in passing that the idea of coupling Federation with political purposes or "a Catholic party" originated with two Catholic papers, both of which have been for some time under the same management. From them the secular press seems to have taken its cue and has industriously kept this idea alive to the prejudice and injury of the movement. With the exception of the two papers referred to, the entire Catholic press has from the first strongly advocated the project of uniting all the Catholic societies. There have been differences as to the most practical method of bringing about such union but never any doubts or apprehensions about effecting this union. With Federation largely accomplished in the matter of its organization, aims and methods, a vote of the Catholic press to-day would be almost unanimous in endorsing the movement in its present development.

The honor of being the first among the Catholic organizations to respond to the call for united Catholic lay action belongs to the Knights of St John. At their national convention in Cleveland, Ohio, in June, 1899, they first discussed the subject and decided upon an effort to unite their local commanderies. Again at their national convention in Philadelphia in 1900 they discussed the broader subject of uniting not merely their own commanderies, but all the Catholic societies with the approval of His Eminence Cardinal Gibbons and the Apostolic Delegate, Monsignor Martinelli. They had issued a leaflet addressed to all the archbishops, bishops, and Catholic societies upon the subject, and in response twenty-two Catholic unions favored the project and delegates from eight of these unions met with them. The very first outline drafted was along the lines of strict autonomy for each society. It was a clearly defined recognition of separate independence and the jealous preservation of the cherished customs as well as the languages of each of the different racial and national societies. These first promoters of translating the papal thought into practical American realization had a broad grasp of the great subject as it is now rapidly developing. Anything having the slightest semblance to organizing for

political purposes was farthest from their thought or intentions. The discussion of the subject of a general Federation and the method of bringing about the union presented many serious difficulties, and the representatives at the Philadelphia meeting concluded to hold another in New York City. Although the Catholic press at once favored the project, there was some indifference among the societies. The seed, however, had been planted and a few local societies were soon federated. On Thanksgiving Day, 1900, fifty delegates, representing fourteen societies and branches, and having as leaders the officers of a few national organizations, met at the Fifth Avenue Hotel, New York. The societies there represented were the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, Irish Catholic Benevolent Union of Pennsylvania, Staats Verbund, Catholic Mutual Benevolent Association, the New York Staats Verbund, Catholic Total Abstinence Union of America, Catholic Young Men's Union of New York and the General Benevolent Association. This conference remained in session the entire afternoon, Mr. Henry J. Fries, president of the Knights of St. John, acting as chairman, and Mr. John J. O'Rourke, of Philadelphia, as secretary. The purpose and scope of Federation as outlined at this meeting was :

"The cementing of the bonds of fraternal union."

"The fostering of works of piety, religion, education and charity."

"The study of conditions in our social life, and the spread of Catholic truth."

Before adjourning they appointed a committee of ten, with Mr. Thomas P. McKenna, of Long Branch, New Jersey, as chairman to draft plans for federating all the Catholic societies and to report at a convention to be held in Cincinnati, May 7, 1901.

It was shortly before this time that the movement attracted and enlisted the interest and guidance of the Rt. Rev. James A. McFaul, of Trenton, New Jersey. He was the first prelate to take up the work and to advocate a national Federation. His energy and unobtrusive but masterful leadership kept the faltering work alive. Calling to his aid his former professor at Seton

Hall, Bishop Messmer, of Green Bay, Wisconsin, these two zealous prelates began in earnest the great work of shaping wisely the first disorganized efforts of Catholic laymen to unite together the fragments of American Catholic fraternal life. In these formative days of the movement they had the encouragement and counsel of several distinguished archbishops. To the Ancient Order of Hibernians, the Knights of Columbus and others, Bishop McFaul wrote and spoke frequently, urging co-operation. He also wrote a notable article in the *North American Review*, which attracted much attention and provoked but one adverse reply from a cleric who feared, it would seem, that certain political interests would be jeopardized by the movement. The Catholic weeklies continued to favor the efforts put forth, and the periodicals, especially *The Messenger*, spoke earnest and encouraging words. The movement, however, gathered strength slowly with the societies, and the trend of Catholic lay-thought was hesitant and along dividing lines. The great national and racial bodies shrank from what they appeared to fear most—surrender of autonomy of the several societies.

Instead of holding the convention contemplated for Cincinnati on May 7, it was thought wiser to hold another conference before venturing a general convention. This took place at Long Branch, August 28 and 29, 1901. The gentlemen attending numbered about fifty-five, and representatives of national organizations, a few local federations, one or more German State leagues and some Catholic temperance societies. At this gathering the first temporary national organization was formed. Mr. Fries was chosen as president, Mr. O'Rourke as secretary, and Mr. M. P. Mooney, of Cleveland, Ohio, as treasurer. An executive board of seven was also provided for, and a committee appointed to arrange for the first national convention, to be held in Cincinnati, on December 10, 11 and 12 of the same year. Father Lavelle and Drs. Wall and McGinnis were requested to address a circular to the clergy of the entire country requesting their co-operation. Much doubt existed as to what form the proposed union of the societies should take. Discussion divided as between diocesan, county and state, and various other

methods of union. Some were strongly for merging the movement through the Catholic Truth Society. A temporary constitution was drafted, and the name of The American Federation of Catholic Societies of the United States was given to the proposed union. The objects as stated in this constitution were :

“The cementing of the bonds of fraternal union ; the fostering of Catholic interests ; works of piety, religion, education and charity ; study of conditions in our social life ; encouragement and spread of Catholic literature and the aid of the Catholic press.”

No scheme of unification having been fixed upon, much discussion afterwards arose upon the then all-important matter of “Plan and Scope,” as it was called, of unification. Mr. M. P. Mooney, the delegate representing Ohio at this conference, had strongly urged the idea of county, state and national organization upon the same lines as the civic organization of the country. From its first suggestion Federation had taken firm hold upon the Catholics, generally, of Ohio, and the largest cities of the state rapidly organized upon the American plan of representation. Already some counties of the state had organized a state Federation. This plan found favorable consideration and became practical in Ohio, and has since been known in Federation circles as the “Ohio idea” of Federation organization. Here I must digress to the German societies. The real credit of being first to recognize the advantage and necessity of union for promoting and safe-guarding Catholic interests belongs to the German societies. It is true their idea was at first confined to a union of the societies of their own nationality. For more than fifty years the German societies have organized into state leagues, and these were centralized in the Central Verein or national body. There are some sixteen such state leagues, and they aggregate the largest number of German Catholics in fraternal life. Their long work of organization, their efforts towards the promotion of Catholic interests and defence of Catholic rights are neither generally known nor adequately appreciated. Long as this German Federation has existed, no single whisper has been heard to justify, on the part of certain Catholics, any apprehension of certain Catholic parties in politics.

On December 19, 1901, at Cincinnati, the Federation's first national convention was opened, with Mr. Henry J. Fries presiding. According to the secretary's official list there were about two hundred and fifty accredited delegates present. The large majority were from the middle west, Ohio having the largest number as compared with other localities, and the only state organization. A striking feature of the personnel of the delegates was the high order of intelligence and deep current of earnestness manifested. True, there were few among them of great distinction in financial or fashionable circles. They represented for the most part the forces which are most vigorous if not most prominent in our Catholic life. The suggestion comes unbidden, how much more of strength and influence we would have if all classes of Catholics were but united, if all who kneel together should work together?

The opening session of the Cincinnati convention gave zest and direction to the after sessions. The most Reverend Archbishop Elder's presence lent dignity and weight to the occasion. The Right Reverend Bishops McFaul, Messmer, Horstmann and Maes all took active part, while Governor Nash spoke the welcome of the State, and Mayor Fleishmann that of the city. Father Lavelle had preached a stirring sermon, and Dr. Wall was prominent among a very liberal sprinkling of priests who were delegates.

The representation direct from the great national societies was comparatively small in this convention. The national officers of some were present, but of these few were authorized to speak officially for their societies. Some few others, as the Supreme Knight and Solicitor of the Knights of Columbus, were there merely as observers. There was an uneasy and doubtful feeling as to the possibility of any success in unifying different nationalities or of laying the foundations of a union that would eventually assimilate the various and numerous societies. No one appeared to doubt the desirability, usefulness or necessity for union. The novelty of the situation, though, made it a matter of great difficulty just where and how the work of organization should begin. To be entirely frank, there were many more who

did not, than there were who did, know just what it was all about. Some, too, who thought they knew might have been very easily persuaded they did not. After intelligent discussion, much patient hard work and with a strong desire on the part of the different nationalities and of all the societies represented to get together upon some basis, a charter bond was at last framed and "The American Federation of Catholic Societies" began its career and closed its first convention with the national anthem, "America," on its lips. Some comment upon this convention may be in place.

Looking back now and recalling the fact that while there seemed general satisfaction and gratification among the delegates upon the general results, there was, nevertheless, a reluctant conviction with the more thoughtful that the result was somewhat vague, that much was left to the future as experimental, and all more or less crude. Looking at the results from this distance, I suspect the thought of Longfellow best expresses the impression the writer, as well as many of the other delegates, then had of Federation:

" There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day."

While the "perfect day" of the movement is likely still in the far distance, rapid events have shed much light since the "dawn" of the first efforts at unification.

A feature of the convention very noticeable was that in its accomplishments it was distinctively the work of laymen. There was entire absence of any influences that could stamp it as clerical. Many priests were there kindly to lend welcome, aid and counsel, but none became officers, few mingled in debate, and even the bishops, except to assist with suggestions, studiously avoided taking sides in the many earnest discussions and animated scenes. Just here, I would repeat again the invitation given in the call for the Chicago convention:

" Because it is a layman's movement, many clergymen feel

they should not, perhaps, actively forward the matter of organization. This is a mistake. No one more than the clergy should be interested in the success of Federation. Certainly no one so much as they can forward the difficult task of organizing. As the work intended is mainly to co-operate with them, this should guarantee their powerful assistance in the work of organizing."

It has been remarked that in the late Chicago convention the bishops instead of the laymen spoke for the convention. It might so appear. The truth, however, is that because of conditions that made it eminently proper, it was discreetly thought best to let the message from that assembly to the public come from the episcopal advisers, and the voice of the laymen speak, as it did, in the resolutions embodying the sentiments of the entire convention.

As calculated to quiet the fears of some on the score of danger from "wire-pulling" influences to make use of Federation, there was an occurrence and a scene in the Cincinnati convention that will long be remembered by the participants and all in attendance. So swift and stern was the rebuke administered that it served memorable notice that the mere manipulator or politician would find himself without an occupation in the councils of Federation.

One of the most gratifying results of the Cincinnati gathering was the reassurance it gave the friends of Federation, that the project of blending the nationalities and unifying all the societies was not at all impracticable. The disposition towards mutual forbearance and the entire absence of society jealousy forced the conviction that the idea was feasible and required only opportunity to prove its final and complete success.

That nothing succeeds like success was illustrated by the sudden impetus given the movement by the union effected at Cincinnati. Many who had argued strongly against the practicability of the project as well as those who were ever apprehensive of results, took courage and the setting of the first milestone on the road to progress was hailed with favor from unlooked-for sources. This favor was increased by the influence in some sections, of the creation, through local Federations, of a Catholic public

opinion which succeeded in silencing some notorious maligners and redressing successfully some local phases of discrimination against Catholic interests. The organizers of Federation realize that by *results* it will be judged. It will be conceded that in its mere formative condition its power for accomplishment has been necessarily limited. There are acknowledged evidences, however, that in a tactful, prudent, yet firm manner Federation has already made its influence felt, and in the minds of the thoughtful it has established its possibility for great and permanent good. If scarcely more than a "habitation and a name" has commanded respect, what may not be hoped for when it shall have reached the full stature of its growth?

But the title of this article recalls us to the march of Federation since the Cincinnati convention.

The German sprichwort that "Aller Anfang ist schwer," has had its full exemplification in the difficulties and struggles of Federation since that convention. In recording the history of the movement, it may be just as well to tell the whole story—its ups and downs, its difficulties and trials. When the delegates left Cincinnati it was believed that a complete understanding had been arrived at in the important matter of the plan for permanent organization. In a very little while some misgivings developed as to the practical working out of County and State Federation. The system began to be questioned until such staunch friends of Federation as Dr. Cantwell, in a very able article, attacked the method of organization adopted. At length even the spiritual advisers, Bishops McFaul and Messmer, seemed to disagree upon the plan in actual operation under the constitution. This, of course, created confusion and lack of confidence, and the work of organizing moved very slowly. Then, too, arose the misunderstanding, in this regard, with the Germans and other nationalities. The project being as yet only experimental in practice, these nationalities—especially the Germans, who had spent so much time and labor in building their own organizations—feared Federation threatened to merge them, and that, should it fail, their organizations would perish with it. At once the German press sounded the alarm and

determined opposition began. The impression also grew that Federation would cause antagonism among societies of different nationalities in the matter of customs and languages. This condition soon brought all progress with the non-English-speaking societies to an end. The situation was most discouraging. These difficulties, however, proved in the end to have been blessings in disguise. Discussion on the subject resulted in light from the sparks of friction, and the final outcome was that the Executive Board determined to modify the misunderstood and incomplete compromise that had been embodied in the constitution adopted. Recognizing that it was a condition and not a theory they had to deal with, the board took steps that, finally, at Chicago, led to an adjustment entirely satisfactory to all the nationalities and completely eliminated the always most difficult problem to solve—the harmonizing of the different racial interests. Since the report is still in process of preparation for publication and has not yet been made public or generally known to the societies, we give here the plan of organization as modified and perfected by the convention in Chicago. Should there be inaccuracy in the statement, it will be because the original draft is not in the writer's possession. First, it is proper to say that the unobserved but really hardest work of the recent convention was this revision of the constitution. It is believed by all that it has put the Federation upon a logical and substantial basis of representation. The leading features of representation now are :

1. Direct representation from individual and isolated societies is abolished.
2. The smallest unit from which direct representation is permitted is the County Federation.
3. Direct representation from County Federations in a State is only permitted where there are less than five County Federations in such State; when there are five or more such County Federations, they are required to form a State Federation, and then the representation is directly from the State to the National Federation.
4. In view of the fact that the National Federation finds

already organized and existing certain racial organizations, like the German Central Verein, German State Leagues, Polish, Bohemian, French and other organizations, which are reluctant to come into the Federation, unless the absolute integrity of their societies can be preserved, concession has been made as follows :

Case *a*: Where there is a State Federation of the English-speaking societies, and a Staats Verbund or other State racial organization.

In such case the State League or Verbund can at its State convention name the number of delegates its membership entitles it to, submit its list of delegates to the State Federation for formal approval and ratification, and they are to be included in the list of delegates certified by the State Federation to the National Federation. The State League pays the per capita, through the State Federation, upon its membership, to the National Federation.

Case *b*: Where there is no State Federation of the English-speaking societies, but only County Federations, and an existing State League of German or other racial societies; in such case the County Federations certify their delegates directly to the National Federation, and the State League does the same independently.

Case *c*: No State League of German or other racial societies, but only some county organizations like the local Central Verein.

In such case, if there be a State Federation, these local county racial organizations may certify their delegates to the State Federation, and they are certified by the State Federation to the National organization.

If there be no State Federation, they will join the local County Federation in certifying delegates directly to the National Federation.

If there be no County Federation, they can certify directly and independently to the National body, as if they were a County Federation.

Sporadic racial societies must join the County Federation,

where one exists, or form a County Federation, in order to secure representation at all.

Any exceptional case not herein covered will be passed upon by the National Board of Directors as applications for membership are made.

The intention of the German and other racial societies is to permit them to select their own delegates to represent them in the Federation and at its conventions; such also is the intention with respect to the English-speaking County Federations.

As the German State Leagues hold an annual convention, they can name their own delegates at such convention, and mail the list so selected to the Federation State Secretary or send it duly certified by one of its members to the State Federation convention.

The State Federation Convention need not be composed of more than *one* delegate from each County Federation, to whom voting power on all matters except selection of delegates to the National Federation shall be accorded, on the basis of the membership he represents. As the Convention will be confined, on the delegate question, to *ratifying* the selections made by the County Federation and the State Leagues, it is unimportant how they vote so it be approvingly.

Reverting to the selection of representatives of the County Federations: Each County Federation is permitted to name *its own delegates*, that is, its delegates by which it wishes to be represented in the National Convention, and in doing so, it has it in its power to so apportion them as to give representation to the *various societies* that compose it, thus gratifying the natural society pride that exists everywhere; but always subject to the limitation on representation provided in the National Constitution, *i. e.*, "that each State or County Federation shall be entitled to one delegate for each 1,000 members or major fraction thereof; but each State or County Federation shall be entitled to at least *one* delegate."

Instead of the expense of a large number of delegates to a State Convention, the County Federation can send *one* delegate who takes with him the list of local delegates which are approved,

of course ; and in the event that no delegate is sent to the State Convention, the *list*, with the *per capita* can be mailed at all events.

The payment of this per capita to the State Federation and by it to the National, is at all times to be the test of the representation to which the State or County Federation or State League is entitled.

* * * * *

The advantage of this plan is that it permits County Federations to admit even parish representation within itself, thus embracing *every Catholic* in the county, and the National body is entirely relieved from any care as to the individual societies. The natural limitation upon the complete carrying out of this plan is the fact that parishes are usually without means out of which to pay per capita. The adjustment of this detail is left to the County Federation to work out in whatever way it sees best. Another important feature is that absolute home rule is given to the County Federations, no restrictions being placed on them by the National Constitution, *except this*, that the general plan for County Federation, which has been tried and found successful, and has been printed and circulated, will be forwarded to each County Federation and it will be expected to conform to the same, except so far as local conditions may demand some modification.

The State organization will be determined by the delegates from the County Federations.

In addition to the foregoing representation, and for the purpose of keeping up the interest of the National Societies as bodies, each National Society (for example, the Knights of Columbus, Ancient Order of Hibernians, Knights of St. John, National Central Verein, Young Men's Institute, Catholic Men's Benevolent Association, Catholic Order of Foresters, etc.), is entitled to send one delegate for each 10,000 of its membership, as delegates at large, with full powers, upon payment of the fixed sum of \$10 for each delegate it is entitled to in the Convention.

It would probably serve no purpose to attempt further enumera-

tion in detail of many of the difficulties and trials Federation met with during the first six or eight months of its existence after the Cincinnati convention. Except from a very few, there was at no time opposition to the idea itself of uniting the societies. The dissensions and variance of opinion were all confined to mere methods and detail of bringing about the union.

The greatest drawback to organizing was lack of funds. The running expenses (without salaries to anyone) were necessarily kept within the most meagre bounds. A stenographer for the secretary, stationery and postage were the utmost that could be met. The traveling expenses of the members of the executive board, in attending meetings of that body, had to be met by the members themselves. Certainly at times, if, indeed, not all the time, the executive officers found themselves obliged to present a confident front in the determined effort to keep the ship afloat. Early in the spring, 1902, seeing the whole movement threatened with apathy and actual dissolution unless some effort was made to organize, the executive board authorized the president to endeavor, somehow, to get a hearing for Federation in the large centres of Catholic thought. It was hoped that if foothold could be got in some of the larger cities, the movement would spread in at least some of the States. Federation was then at an exceedingly low ebb. Through the personal kindness of Mr. D. P. Toomey of the Young Men's Catholic Club of Boston, a magnificent meeting was held in the Hollis Street Theatre of that city. Upon the hearing so generously given, for they paid even the traveling expenses, Federation was enthusiastically endorsed, and, as a result, Massachusetts was represented at Chicago by a State organization second only to Ohio. It was urgently sought to repeat the Boston meeting in New York City. For a time this prospect was most encouraging. The unexpected death, however, of Archbishop Corrigan brought everything to a standstill. A meeting was arranged in June in Indianapolis. This was well attended by representatives from every part of the State, and so favorably was the hearing received that a State Federation was immediately organized. In New Jersey Bishop McFaul organized a meeting in Newark and

brought about a State organization. Bishop Messmer made several ineffectual attempts to hold a meeting in Milwaukee. Just two weeks prior to the recent convention Milwaukee accorded us a hearing and, although the *Catholic Citizen* there had always opposed the movement, and a few of the leading Catholics there expressed their opposition in the daily papers, the meeting was, notwithstanding, large and representative, and resulted in bringing to Chicago perhaps the largest State delegation in the convention. After repeated but unsuccessful efforts for a meeting in the convention city itself, Chicago finally arranged for a hearing. This was within less than a month of the convention. The Chicago societies were all exceedingly slow to take any interest. In fact, some of the State officers of the Knights of Columbus of Illinois openly and vigorously antagonized every effort made, and even went so far, after the meeting was finally had, to publish a long article in their official bulletin and mail it to every member of the order in the city and throughout the State. This action, we are assured, did not correctly represent the disposition of the Knights of Columbus generally. That the rank and file of the order favor Federation was evidenced by the large number of members in the Chicago convention.

A prudent conservatism, we feel very confident, explains the reluctance of the national board of the Knights of Columbus to delay having brought that great order in as a commanding factor in the movement.

The Chicago meeting was held in the Paven's Theatre. It was well attended and the audience exceptionally representative of the best Catholic element of its Catholic fraternal life. The result far exceeded anything hoped for, under the existing conditions, and a committee of one hundred was at once appointed to make all local arrangements for the convention. Had this meeting not been so long delayed and the proper arrangements thereby interfered with, Bishop Spalding would have been one of the speakers at the mass meeting of the convention. Until this meeting it did not seem possible to hold the convention in Chicago—or, for that matter, anywhere else. An incident

associated with the meeting is here recalled to show how unfounded are the fears that Federation will excite the antagonism of non-Catholic denominations. After the meeting, while sitting in the Sherman House, a stranger, excusing himself for intruding, introduced himself. He said he resided in Kansas City; that by the merest chance he happened in, out of the drenching rain, to the Paven's Theatre meeting. "I am a Methodist," he said, "but if what I heard at that meeting correctly represents the Federation of Catholic Societies, you can't let your fellow-citizens of other denominations know of it quickly enough." "Educated Americans of all creeds," he added, "are rapidly reaching the only logical and sensible conclusion, that in matters of religion, as everything else here, it is bound, sooner or later, to be the 'survival of the fittest.'"

This Protestant gentleman's thought not only contradicts the fear of bitterness, but it emphasizes the opportunities all about us for an apostolate of the laity to assist in winning America to the religion most consistent with the naturally broad and logical trend of the American mind.

As the darkest hour is that just before the dawn, so the experience of Federation immediately preceding the Chicago convention was most gloomy and discouraging. Within a week of the convention failure broadly stared us in the face. All the indications seemed to point to a very meagre attendance. Want of funds made it almost impossible to arrange for the event at all. Apparently the great racial organizations had become hopelessly estranged. In the convention city itself determined, open and bitter hostility continued on the part of its most influential organization. Even those friendly to Federation and the arrangement committee itself were despondent. The hot rays of criticism from within and without, from high and low, were beating upon the entire movement. Grave and exceedingly difficult questions of national import to Catholic interests challenged the utmost discretion. Unseemly wrangling in the public eye threatened where there should be nothing but quiet, respectful and thoughtful action. All these difficulties and omens of failure cast their shadows, broad and threatening.

In the representative and magnificent attendance ; in the universal sentiment of harmony permeating the whole body ; in the innumerable messages, by letter and telegram, of encouragement and confidence, from prelates, priests and laymen throughout the entire country ; in the unlooked for but most satisfactory solution of the grave problems associated with the plan of organization ; in the harmonizing of conflicting and mistrustful race feeling ; in the unmistakable evidence of the firm bond of union finally effected ; in the wise, conservative, yet manly and outspoken resolutions officially voicing the convention's sane judgment ; in the public measures deeply affecting Catholic interests ; in the encouraging replenishment, at least partially, of an empty treasury ; in the calm, conservative wisdom of the entire work—in view of all these most unlooked-for results, we cannot but believe that the soul-stirring acclamation of other times is as applicable now to Federation as it was to the crusaders of old, and "God wills it" is the spontaneous voice of almost the entire Catholic press and people. From every quarter has come the most encouraging assurances.

That the generous confidence so widely expressed may not fail of realization can only be assured by pushing forward with untiring energy and patience, with prudence, thoughtful deliberateness, and abiding trust in the guidance of God to fulfil the great message of His Vicar for an apostolate of the American Catholic laity, to the end that our country may be in heart as well as intellect at the forefront of the best progress of the great opening century.

As evidence of the magnitude Federation has assumed we add an enumeration of the representation in its first convention. The executive officers of National and State organizations : Nicholas Gonner, President of the German Central Verein ; Rev. V. Kohlbeck, President of the Bohemian Societies ; Mr. Krolbassa, President of the Polish Societies ; Mr. Franchere, representing the French Societies ; Thomas H. Cannon, High Chief Ranger of the Foresters ; F. J. Kierce, Supreme President of the Young Men's Institute ; J. T. Keating, ex-President of the Ancient Order of Hibernians ; F. W. Immekus, President of the Penn-

sylvania State German League; Henry J. Fries, Supreme President Knights of St. John; Daniel Duffy, President Irish Catholic Benevolent Union; Messrs. A. Koeble and Kauffman, representing the State League of German Societies of New York; E. D. Reardon, the Catholic Knights of America; P. M. Keerst, German State League of Minnesota; Hon. Peter Wallrath, State League of Indiana; Rev. L. M. Roth, Catholic Knights' League of America, Officers of the State Federations of Ohio, New Jersey, Massachusetts and Indiana, representatives from forming State Federations in Pennsylvania, Kentucky, Illinois, Minnesota and Wisconsin. The list here given is incomplete, the official list being in the hands of the national secretary. There were also delegates from branches of the following societies: Knights of St. John, Catholic Knights of America, American Catholic Union, Young Men's Institute, Catholic Benevolent Legion, Ancient Order of Hibernians, Catholic Order of Foresters, Knights of Father Matthew, St. John Benevolent Association, Knights of St. Lawrence, Wenceslas Catholic Union, Federation of German Catholic Societies of Chicago, Polish Catholic Alliance, St. Joseph's Society, German Central Verein of Dubuque, St. Bernard's Society, Catholic Union of Louisville, St. Aloysius' Benevolent Society, the Irish Catholic Benevolent Union, the Temperance and Benevolent Society, Knights of Columbus, St. John's Temperance and Benevolent Society, German Catholic League of New York City, German State League of New Jersey. The accredited number of delegates in the convention approximated five hundred and represented more than a million Catholic laymen.

The third national convention of the American Federation of Catholic Societies was held at Atlantic City, N. J., in August, 1903. Delegates representing 1,500,000 were present from nearly every State in the Union. The Secretary reported that three Cardinals, including two Apostolic Delegates, and fifty-three archbishops and bishops had declared in favor of the Federation. Four thousand Sioux Indians were represented at the convention by a chief. The Centro Catholic Society of the Philippines and Porto Rico were also represented.

The Catholic Church and Fraternal Societies

BY REV. H. A. BRANN, D.D.

LIKE many other words that are frequently on the lips of publicists, or are used as the shibboleths of party gatherings, "fraternity" has its false as well as its true meanings. The anarchist cries fraternity, and stabs the head of the state; the representative of authority is not his brother. The socialist cries fraternity, and proceeds to rob the rich; the owner of property is not his brother. The French Revolutionist shouted for liberty, fraternity, and equality, and yet in the same breath he cried: "The aristocrats to the lamp-post"; aristocrats or priests were not his brethren because his ideals were pagan.

The Catholic Church supplied the world with a new and distinct term in the word "brother," and attached to it a meaning that was unknown in pagan civilization. The head of a fraternal organization, which in his day was destined to become, and since his day really has become the greatest fraternal organization the world has known, wrote: "And finally be ye all of one mind, having compassion one of another, loving the brotherhood, merciful and humble."* It was his care to foster a spirit that animated a brotherhood that was instituted for the whole world, for Jew and Gentile, for rich and poor, for savage and civilized. This brotherhood is the Catholic Church. Its founder was God, who assumed our human nature, and thus became our brother, and elevated us to the dignity of being the sons of God.

* 1 St. Peter iii. 8.

The Prince of the Apostles learned the true meaning from the master who had planned it and gave it its constitution and laws. From the divine Master's lips he had heard the command to spread the brotherhood over the whole world in unity of government, faith and charity. He had seen the divine Master institute the fraternal banquet at which all the brethren sat down in perfect equality, and which was to be repeated to the end of time. Peter was present at the first feast where Christ sat with the twelve as brothers at the same table, a love-feast that continues to be celebrated every day in the year and in every land, "from the rising of the sun even to the going down."* It was this banquet, and the spirit of it, that made the early Christians call one another brethren, and made them known as brethren even to the pagans.

This great brotherhood is a living and fruitful organism, and hence the creator of organizations like to itself in spirit and character. They are the product of its fecundating love. As a great lake, overflowing with the waters of never-failing springs, sends many streams through the plains and valleys to refresh and fertilize them, so the Catholic Church sends out from her inexhaustible bosom countless organizations for religious and benevolent purposes. Her religious orders, her societies of St. Vincent de Paul, her society for the propagation of the faith, for the redemption of captives, are all the fruits of Christian fraternity. They are the product of Christian faith and Christian charity, which, being Catholic, concern the welfare of the whole man, body as well as soul.

We all see the action of this fraternal spirit in the world of to-day. We know now that where that spirit exists there is genuine Christianity. But the spirit of fraternity is now so common that we often forget its origin, and the cause which produced it. We often ungratefully forget that it was the Christian religion which not only produced fraternal organizations of its own, but, acting outside of itself upon all the natural sources of fraternity, purified them where they had become adulterated by paganism,

* Malachias i 11.

and made them wholesome springs for the regeneration of the world.

The natural sources of fraternity are chiefly two, the family and the nation. The family is the first source of fraternity. Children of the same mother, living in the same house, eating at the same table, are brothers ; and, in a wider sense, relatives are brothers, because the same stream of blood flows in their veins. This is according to the law of nature, the law of consanguinity. Now, how did the Christian Church find this law when she undertook to evangelize the world ? She found the natural law ignored and trampled on. The father stood in the family an uncrowned despot, having practically the power of life and death over his wife and children. Neither natural justice nor the voice of nature controlled his action. The family was a cold, heartless creature of the state ; agnation, which was simply an extension of the father's despotic power in the line of his own relatives before marriage, instead of consanguinity or the more direct tie of blood, controlled the descent of property and the right to inherit. Compare the laws of the twelve tables, and the commentaries on them of the pagans Ulpian and Caius, with the great code of the Christian emperor, Justinian, if you wish to see how Christianity restored the family to the rights which it had by the natural law, and which it has by the laws of Christ ; how Christianity curbed the power of the father, elevated the mother through the sacrament of marriage, and restored the rights of children to life, to liberty, and to property. Through the Christian code they became not only the subjects of their parents but brethren and co-heirs in Christ. Christianity made the child the brother of his own father.

It is a noteworthy fact that when politicians apostatize from the Christian religion, and with the hatred of apostasy wish to destroy its influence, they return to pagan models, and make war on the natural rights of the family. For instance, they make laws of divorce, or laws enforcing godless education—the one to degrade the mother, the other to rob the child of an inalienable right ; or they make laws to punish Christians for try-

ing to sustain the teaching of Christ. Thus the only fraternity of the pagan and the apostate is one of hate. They combine to destroy the rights of the family, which Christianity defends and protects.

The second great source of natural fraternity is the nation or the race. We have a natural attachment to the land in which we were born, to its mountains, valleys, rivers, and lakes, and to the people among whom we have lived, whose feelings and aspirations we share. The man who does not love his country is a monster.

“Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land !”

The quotation is trite, but the words are always appropriate. This love of country becomes stronger with age, and especially when, besides the natural beauties, the justice of its laws and constitution make the country doubly dear to the inhabitants. Our own great land is a case in point. There is no flag which represents such excellent political institutions as our starry banner. It is the only flag unsullied by religious or political persecution. No other people can say that of any other flag. After every civil war in Europe hecatombs of victims have fallen, sacrificed to political hate. After our civil war we let our erring brethren go, and in a short time forgave and forgot their offences. The history of every nation in Europe is stained by bloody penal codes to punish religious offences. Our government alone has never put a man to death for his religion. And therefore we have double reasons for loving our country. It has acted so far according to the spirit of Christianity. Our laws are tempered by its spirit and teaching. The laws of nature, the rights of individuals, and the laws of the Church are recognized. Our civil laws leave her free, respect her discipline, and protect her persons and property. Our political system is aptly calculated to make our nation one great Christian fraternity.

Now, whence has our country derived that spirit of equity

that reigns in her Constitution and law? Certainly not from the pagan idea of the state or nation. Paganism made the state God. From the state all rights were derived. Religion itself and the priesthood were the creatures of the civil power. Hence the first Christians who dared to practise a religion not recognized by the state were accused of treason and punished as traitors. The fact that they professed belief in the divinity of Christ was deemed a mortal offence to the divinity of the emperor, and deserving of death. Yet it is this very theory of the power of the state that the apostate politicians of modern times accept. They claim for the state a spiritual as well as a temporal supremacy. Acting upon this claim, in Europe they have imprisoned and disfranchised clerics, and confiscated church property. They have claimed for Cæsar the rights of God, and made laws oppressive of the conscience of the people. They have established state churches, and governed them as if they were purely political institutions, as in England. They have made the will of the law-maker, whether he be a czar in an empire or the majority in a republic, the supreme criterion of right and wrong, the god whom to disobey is treason. Acting upon this pagan theory, the so-called republic of France is as much a foe to fraternity as Russia. Fraternity implies a union of hearts of the whole people. How can there be fraternity when the majority is always depriving the minority of its rights? The majority in this country—that is to say, our ruler—in spite of certain pagan tendencies, has not yet begun, openly and directly, to deprive the minority of its legitimate rights. The spirit of our people and of our institutions was unknown to Grecian or Roman paganism. This spirit is not of barbarian origin. We have not derived it (although some say so) from a race of ferocious pirates, who before they became Christians held their brothers in slavery, and whose fundamental principle of law was that “every man should have a lord,” and who spent most of their time in butchering one another. The spirit of our laws, like the laws of the good King Edward, and the laws deriving their origin from Magna Charta, is Christian. It is in the Christian code of Justinian and in the Canon Law

of the Catholic Church that you must seek the origin of our enlightened legislation. The limitation of the husband's power, the right of dower for the wife, the right of property, as it now exists, for the children, are all of Christian origin. Long before our system, the political systems of Spain, France, and Italy, in the fourteenth and fifteenth centuries, breathed the spirit of Christian fraternity. The separate provincial parliaments holding the authority of the kings in check, the *fueros* of Spain, the *coutumiers* of France, the privileges and exemptions of the Italian republics and princedoms, were all foreign to the despotic idea of pagan government, and the product of Christian ideas. They were not perfect governments, for nothing human can be that; but they were immeasurably superior to the cruel, centralized despotism of the pagan system, which destroyed, both in the family and in the nation, the idea of fraternity. Christianity, by fostering that idea, softened the severity of the civil laws, and made mankind realize that all were descended from a common pair, and created by a common Father, who is in heaven.

In fact, our very political system seems to be copied from the idea of Catholic brotherhood as realized in the church. There is no political organization in the world so like the Catholic Church as that of the United States. Just as in the church we have many dioceses, each having its own laws and its own rulers, yet subordinate to the central power in Rome, so have we in the United States, each having its own laws and home rule, but subject to the central power in Washington. We have that unity in variety which makes political, as it helps to make all other beauty. The spirit of Christian fraternity pervades our laws, and makes all the citizens equal; as in the church all the faithful are equal at the same sacramental banquet.

Protestantism, which is essentially a rebellion against the authority of God residing in His Church, has rendered impossible the beautiful spirit of fraternal charity which flourished in the Reformation days in the Catholic guilds. The spirit of faith has gone from those who cut themselves off from the centre of unity and has been succeeded by the reign of indifferentism and a lack of true Christian charity and fraternity,



REV. WILLIAM F. MCGINNISS D.D.

President International Catholic Truth Society. Rev. Dr. McGinniss of St. Francis Xavier's Church, Brooklyn, New York City, and founder of the above society, is a scholarly, eloquent, and zealous young clergyman, whose work in promoting a knowledge of Catholic truth, and refuting mistatements, though the T. C. T. S., has received the warmest commendations of the hierarchy clergy and laity.



MISS ALICIA BLANEY.

Supreme Trustee, Ladies' Catholic Benevolent Association, and Historian of the Society.



MRS. E. B. MCGOWAN.

Supreme President Ladies' Catholic Benevolent Association appointed director of the Pan American Exposition, prominent in Catholic societies and a member of The Woman's Union, The Working Boys' Home and the Juvenile Court, the Professional Womens' Club and the Auxiliary Board of directors of Trinity College, Washington, D. C., formerly principal of one of Buffalo's public schools.

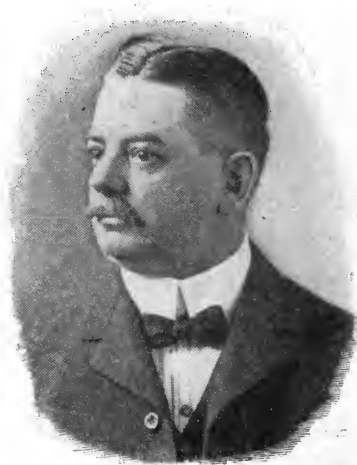
CATHOLICS have a peculiar fitness for society rule and life.

The Catholic who knows his church or is accustomed to scrutinize her sacred character has learned to love her for her unity and the unity which she inculcates. Likened to the mysterious unity existing between her Divine Founder and herself one in doctrine, in doctors and in pupils; one on earth and in heaven, in the midst of this world's kingdom, which is ever and in all things divided, and hence ever falling, this solitary claimant of perpetual oneness must gladden and delight the heart that loves unchanging truth.

He knows, too, that so close is the unity which must exist, that in this family of God there can be no distinction of any kind. Graced with such a spirit of unity and manifesting it in each society duty, what a magnificent form of organization is within the capabilities of the good Catholic man. A truly Catholic Society can be a bulwark of all that is calculated to subserve the public good. Morality will be a distinguishing characteristic of its members; temperance and all the virtues will flourish under its sway, and the community in which it exists must acknowledge the charity from which it came forth and the Faith which sustains it.



THOMAS H. CANNON.
High Chief Ranger, Catholic Order of
Forresters.



JOHN A. HENNEBERRY.
President New York Council, Catholic Be-
nevolent Legion.



REV. MICHAEL J. MCGIVNEY.

and the average ex-accomplishing this had been \$16,000 for years.

for the protection of was \$886,237, and of \$62,321 in the been paid out to beneficiaries 300,000, while the deaths had been only was passed providing that the national directors use \$250,000 for a new national headquarters building to be erected in the city of New Haven, Conn. Among other important laws adopted was the change of the amount of insurance. Formerly the order issued but \$1,000 insurance to one member. Under the new constitution the order can issue one, two, or three thousand dollars of insurance, as desired.

On the occasion mentioned Supreme Knight Edward L. Hearn thus referred to the growth and work of the

THE growth of the Knights of Columbus has been remarkable, especially in recent years. At the general convention, being the twenty-first annual meeting of the National Council held in New Haven, Conn., June, 1903, the report showed that there were 730 councils of the order, with a membership of 93,906, of which 35,580 were the insured membership. The gain in the four years preceding had been 51,136 members. During the same period, twenty-three States had been invaded, doubling the territory formerly covered,

pense to the order in marvelous growth each of the four

The surplus fund existing contracts there was a balance treasury. There had been beneficiaries over \$1,- total number of 1815. A resolution



EMBLEM OF THE ORDER.



REV. PATRICK P. LAWLOR.

order: "A generation past the possibilities of an organization such as ours were scarcely dreamed of. The announcement twenty-one years ago of the organization of a society for the



DANIEL COLWELL.

purpose of uniting through the potent influence of fraternity the Catholic men of this broad land, would have won for its projector the title of dreamer. But in the lapse of a score of years the potential has been reduced to reality, and the golden mead of success has been our portion. The Catholic Knight of Columbus from the far away shores of the Pacific extends to his brother on the Atlantic seaboard the cordial and sincere hand of friendship and the Catholic Knights of the Republic can hail as brothers their co-religionists in

the Dominion to the north. If we had accomplished nothing further than this, we might well say a worthy achievement had been attained, but apart from enrolling in one grand, compact body the Catholic men of this country whose imposing phalanx bristles with impregnable armament of unity, we have accomplished and are continually accomplishing other meritorious deeds.

In New York and Massachusetts we have seen our brothers working earnestly and untiringly to establish free beds in hospitals for the care of sick or wounded, while in these and in other states the charity of our members has been manifested in the establishment of free scholarships in Catholic colleges for the benefit of worthy students who are in need of assistance. Another great work to which the members of the order in Massachusetts have turned their attention is the task of seeing that Catholic orphans who become



WILLIAM M. GEARY.



JAMES T. MULLEN.

wards of the state are placed in Catholic institutions. This is a most meritorious work and should commend itself to our members in every state."

It was also announced that the fund of \$50,000 for the purpose of establishing a chair of secular history in the Catholic University at Washington was completed. The work was certainly a most worthy one, and the members who have acted so generously in the matter will feel amply repaid in the great good work which will be accomplished

in giving to the world the truth regarding the gigantic labors of Catholic individuals and of the Catholic Church in the progress and development of this continent. Impartial historians are a scarcity and the important part played by Catholics in the history of this continent has never been frankly admitted by the historian of different creeds. But the establishment of this chair of secular history in the Catholic University will go far to dispel the obscurity into which the Catholic pioneers of this continent have been thrust by biased writers of history.

The Catholic character of American discovery, exploration and colonization has been almost wholly overlooked by non-Catholic writers, and frequently where alluded to the acts and motives of many of the great Catholic characters of our early history have been minimized or misrepresented. In its inspiration, inception and execution the discovery of the New World was an essentially Catholic enterprise; and while other and different claims have been set forth at various times. It is generally conceded the world over that the only systematic, continued and successful attempts



HON. CORNELIUS T. DRISCOLL.



JOHN T. KERRIGAN.

to Christianize and civilize the aboriginal inhabitants of the continent were made by Catholic missionaries.

From that period the Catholic Church has contributed her share, and more than her share, to American development, not only in this Republic, but to the north and the south of it. Yet from the pretentious, not to say proscriptive, tone of some writers, the unthinking reader would be led to conclude that the Catholic Church was an imported institution here, unmindful of the fact that as she is the oldest institution in Europe, so she is also the oldest in

America. The day of prejudiced historians like Robertson and Roscher, or of well-meaning fanciful romancers, like Irving and Prescott, is past. The "closet-explorers," as they are aptly termed by a recent writer, will be superseded by those who regard history as a science, and base their deductions on the principle of investigation and research. That justice has not been given to the early Spanish pioneers is simply because most of our American writers have been misled, by the prejudiced pictures of English historians. These pioneers made a record unparalleled: but our text books have not recognized that fact, though they no longer dare dispute it. It was, therefore, eminently fitting that the Knights of Columbus should endow a chair of secular history in the Catholic University of America, an act which is undoubtedly destined to bear abundant fruit in the future, especially in relation to that much neglected phase of American history; namely, its Catholic character.



MATHEW C. O'CONNOR, M. D.



REV. LEANDER M. ROTH SUPREME SPIRITUAL
DIRECTOR CATHOLIC KNIGHTS AND
LADIES OF AMERICA

THE Catholic Knights and Ladies of America, a sketch of which will be found elsewhere, is of comparatively recent foundation, and has thus far been markedly successful among our leading Catholic societies. Rt. Rev. Bishop Byrne of Nashville, Tenn., in a letter commendatory of the aims and methods of the society, writes: "I can only say that the purpose of the organization as set forth in the constitution, and the qualifications for membership are such as any Catholic Bishop can approve and commend, and as long as the members live up to the let-

ter and spirit of the fundamental law, they may feel assured of the favor and good will of the church. As for myself I am heartily in sympathy with all organizations of Catholic laymen, whose object is the promotion, by legal methods, of the spiritual and temporal welfare of the members and which require as a qualification of membership, a genuine Catholicity and a full and prompt obedience to lawful ecclesiastical authority; such, as I understand the constitution, are the object and the spirit of the C. K. and L. of A., and hence I gave to this organization my approval and support, and I now cheerfully commend it to the Catholics of the Diocese."



JOHN DUFFY SUPREME SECRETARY CATHOLIC
KNIGHTS AND LADIES OF AMERICA.



SUPREME PRESIDENT HENRY J. FRIES.

discussed the subject and decided upon an effort to unite their local commanderies. Again at their national convention in Philadelphia in 1900 they discussed the broader subject of uniting not merely their own commanderies, but all the Catholic societies with the approval of His Eminence Cardinal Gibbons, and the Apostolic Delegate Monsignor Martinelli. At the first two conferences held for that object Mr. Fries was chosen Chairman, and on the occasion of the Federation's first National Convention, at Cincinnati, Dec. 10, 1901, Mr. Fries also presided. A prominent and earnest worker in the interest of the Knights of St. John, also, is the Supreme Secretary, Mr. M. J. Kane, of Buffalo, New York.

MR. HENRY J. FRIES, of Erie, Pa., Supreme President of the Knights of St. John, is not only a prominent member of that organization, but is also closely associated with the formation of the American Federation of Catholic Societies. The Knights of St. John was the first Catholic organization to respond to the call for united Catholic lay action in that movement. This was largely owing to the initiative and advocacy of Mr. Fries, who foresaw the great and beneficent results that must necessarily follow from a union of all the various Catholic societies of the country.

At the national convention of the Knights of St. John, in Cleveland, Ohio, in June, 1899, they first



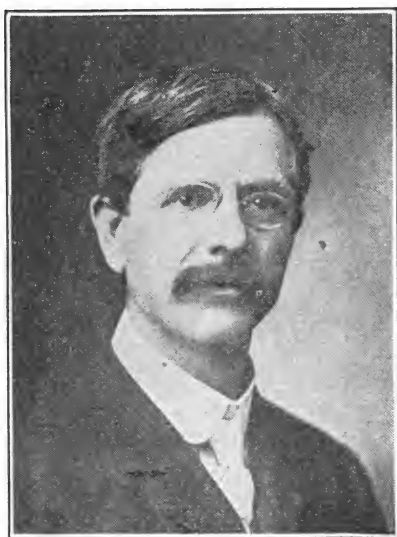
SUPREME SECRETARY M. J. KANE.



J. A. ROWE NATIONAL TREASURER CATHOLIC BENEVOLENT LEGION.

OF the various Catholic benevolent and fraternal organizations, the Catholic Benevolent Legion, and the Catholic Mutual Benefit Association possess a most commendable record. The latter during the first twenty-five years of its existence paid out in benefits \$11,000,000, while the former, from its foundation in 1881 to 1903, had distributed among its beneficiaries the enormous amount of \$14,000,000, besides paying to its disabled comrades the sum of \$108,000. Of this class of societies an eminent American Bishop writes: "I believe that such societies are beneficial to

the individuals comprising them and to the Catholic community at large; that they prevent Catholics from drifting into forbidden associations and largely contribute to create a healthy social atmosphere distinctively Catholic; that they bring together Catholic gentlemen and ladies under the best social conditions and thus prevent to a great extent the evil of mixed marriages, and that their members being profoundly devoted to the Church are always ready to aid their pastor in carrying forward any good work in promoting the best interests of the Church; and pastors will find in organizations such as these powerful allies in their many and laborious undertakings for the preservation of the faith.



JOSEPH CAMERON SUPREME RECORDER CATHOLIC MUTUAL BENEFIT ASSOCIATION.



F. J. KIERCE.
Supreme President, Young Men's Institute.



JAMES E. DOLAN,

National President Ancient Order of Hibernians. Mr. Dolan is a man of ability and energy, and has ever been a champion of the rights and interests of Ireland and Irishmen.

Previous to his election as National President he held the office of National Vice-President, to which he had been unanimously chosen, at two consecutive conventions.



JOHN J. HYNES.
Supreme President, Catholic Mutual Benefit Association.



RICHARD B. TIPPETT.
Supreme President, Catholic Benevolent Legion.



**NICHOLAS GONNER, President of the D. R. K. Central-Verein.
Editor "Katholischer Westen," "Luxemburger Gazette,"
and "The Catholic Tribune."**

**Nicholas Gonner, Präsident des D. R. K. Central-Verein,
Redakteur des „Katholischer Westen," der „Luxemburger Gazette" und
"The Catholic Tribune."**

Catholic Fraternal and Benevolent Societies In the United States

Including all those Having National Organizations.

THE GERMAN CATHOLIC CENTRAL VEREIN.

AMONG the many Catholic organizations in the United States, the German Catholic Central Union holds a foremost place. It was founded in Baltimore, April 15, 1855. Since then, with the exception of the year 1859, it has held an annual general convention in some one of our large cities.

Contra-distinguished from the fraternal and other associations, whose chief objects were of a pious character, many German-American Catholic organizations, whose purpose was mutual assistance in case of sickness or death, existed from an early date. Experience has shown that associations of this nature constitute an effective safeguard against the corrupting influences of secret societies. So long, however, as these societies acted separately and locally, they failed to fully attain the object for which they were designed. When, for instance, a member moved to another locality, he lost his claims to any benefits in the organization to which he had formerly belonged. This fact gave rise to the movement to unite all the German Catholic Benevolent Societies into one great organization, and this union was consummated in the German Roman Catholic Central Verein. The advantage of this project was that, while it served to guard its members against the temptation of joining secret societies, it afforded them the same social and financial benefits as did the latter, and a member of any branch of the Central

Verein received recognition from any other affiliated branch in whatever place he chanced to be. He did not lose his membership by change of location, or forfeit the benefits accruing to him in the society to which he had formerly belonged.

Until the year 1867, the Central Verein, on the occasion of its yearly conventions, occupied itself exclusively with the consideration and conduct of its own affairs. At the convention of that year, however, which was held in Pittsburg, Pa., its scope of action was increased. In view of the fact that the number of its members had grown to thirty thousand, the time seemed to have come when the Society should take an active interest in questions affecting the general welfare. The important subject of immigration first engaged its attention; and a committee was formed to investigate the matter in New York. In the convention at Chicago, in 1869, it was resolved to assist the German Catholic Normal School in Milwaukee, Wisconsin. With this move the practice was inaugurated of taking cognizance, in the general conventions, of not only the affairs of the organization, but also of questions touching important Catholic interests in the United States, always, of course, with the approval of the church authorities, to whom all resolutions are submitted.

This widening of the action of the Central Verein did not imply any neglect of the interests of the individual branches of the Union. The latter grew, and continues to grow, in membership from year to year. In 1882 the organization established a fund for widows and orphans of its deceased members. Perhaps the best evidence of the efficiency of the Central Verein can be found in the statistics published on the occasion of its last general convention. It had then, in round numbers, over six hundred affiliated branches, with an aggregate membership of about fifty-five thousand, and possessed a reserve fund of \$1,030,000. Some seven thousand sick members were assisted during the preceding year, at an outlay of over \$160,000, while the families of eight hundred deceased members received within the same period the sum of nearly \$140,000. Branches of the Verein are established in more than thirty States of the Union.

The Central Verein has not only received every year the

blessing of the Holy Father, but all the members of the Hierarchy are united in their praise of the Catholic spirit which animates its members in all things pertaining to the interests of the Church in the United States. It inculcates and fosters, as far as possible, in all its members, a thorough, practical, Catholic sentiment, and hence it has always been free from the canker of lukewarmness and indifference, where action is needed. In its growth and development, for nearly half a century, the Central Verein and its constituent branches have had to contend with many difficulties and have encountered countless obstacles, but through perseverance and wise and judicious management, and especially its dominating Catholic spirit, it has attained its present condition, and stands an enduring monument to the spiritual and moral worth of our German-American Catholic citizens.

In relation to the two important questions of Catholic schools and secret societies, the Central Verein has been especially vigilant and active. Every year since its foundation it has embodied in its resolutions the declaration: "We, the members of the Central Verein hold that Catholic schools alone can satisfy the rights and meet the requirements of the children of Catholic parents." And after a prolonged controversy this opinion has prevailed, for it reflects the sincere convictions of true, earnest Catholics of all nationalities. To everything, also, in any wise savoring of the secret lodge and its mummeries, the Central Verein is unalterably and persistently opposed. And in this it proves its patriotism, as well as the soundness of its moral position; for any agency that tends to prevent the introduction here of the corrupt and corrupting influences of the evil and infamous secret societies of Europe and the revolutionary oligarchies of South America, is doing an important service to the State and society.

The continued increase of the Central Verein is provided for in the Central Association of German Catholic Youth. This organization was founded in Pittsburg in 1890, and placed under the patronage of St. Aloysius. The objects are 1. to work for the establishment and spread of Catholic Youth societies and the Catholic faith; 2. the close union of all the Catholic

Youth societies, the promotion of Christian love of our neighbor and exemplary conduct ; 3. to make easy the entrance for Catholic youth, who are compelled to change their place of residence, from one union into another, and so maintain the Catholic unions. This organization embraces the German-American Catholic youth of the land. By this method these unions, which are formed in all the principal parishes, constitute an unbroken chain binding the school children with the unions of adults, so that recruits for the Central Verein never fail. Not only does this system serve as an assured feeder for the parent organization, but the training received by the youth of the parochial schools in their societies prepare and fit them for membership in the Central Verein on reaching the age of admittance.

To appreciate adequately the influence and significance of the Central Verein in the United States, we may remark that there exists, through that organization, a number of affiliated bodies of German speaking Catholics throughout the different States, known as Staats Verbände, or state associations. As the Central Verein represents the interests of the German speaking Catholics of the United States, so the state associations look after the religious needs and other interests of the Catholics of their respective states, and in special cases take such public action as may be deemed necessary. These state associations have on various occasions, through protest, agitation and kindred methods, materially influenced legislation, when Catholic rights were threatened or infringed upon. This has occurred especially in relation to legislative measures affecting the schools, taxation of church property, and Catholic institutions, when adverse or discriminating legislation was prevented. Instances of the vigilance and successful action on the part of the German Catholic State associations have taken place in several states, notably in Ohio, Indiana, Illinois, Iowa and Missouri.

These state associations, formed of the local societies of the respective states, constitute a middle bond between these societies and the national organization, the Central Verein. Hence, we find in the German speaking Catholic societies a thorough solidarity and completeness of organization that reflect high credit on the

wisdom, earnestness and zeal of their directors and members. They are united by a common bond from the parish school societies—the future recruits of the others—through the local societies, and the state associations, to the national organization. This it is which gives the German Catholic Central Verein an influence and importance far beyond that of mere numbers and financial resources, although in both these respects it stands in the first rank of Catholic benevolent societies.

THE KNIGHTS OF COLUMBUS.

THE Knights of Columbus is distinctly an American Order. Its aims are patriotic from the standpoint of unadulterated Americanism, and religious from the standpoint of true Christianity.

It was designed to unify American Catholic citizens of every national and racial origin in a social and fraternal organization, giving scope and purpose to their aims as Catholics and as Americans, whether, in developing the social and fraternal spirit that should exist among those who are sons of the same Church and citizens of the same Republic, or in furthering great educational and religious enterprises undertaken by the Church in America.

The history of the American Continent dates from its discovery by Columbus, whose name the Order bears. The history of the Catholic faith in the New World dates from the planting of the Cross on its shores by the great discoverer and priest of God who accompanied him.

The records of Catholic achievements on this continent have, to a great extent, been falsified by the prejudiced, or misinterpreted by the fair-minded non-Catholic historian. That the Order of the Knights of Columbus has a great educational mission before it, and that it appreciates its grand opportunity to help re-write our history in accordance with truth, where it bears

on events, in which the actors were Catholics, or where Catholic purposes and methods are to be construed is seen by its action in National Convention assembled, in the city of its birth, New Haven, Conn., on March 7, 1899, when in response to the address of the Very Rev. Dr. Garrigan, Vice-Rector of the Catholic University of America, \$50,000 was unanimously voted to establish in the University a Chair of American Secular History.

It was for the purpose of giving to the Catholic men of this country a fraternal order with insurance features in some respects similar to certain non-Catholic societies, but of a character conforming to the requirements of Catholicity that the Knights of Columbus was inaugurated. The remarkable rapidity with which the Order has spread shows that it filled a well-defined want. Our non-Catholic fellow citizens had their secret fraternal societies with their insurance features and social and other advantages. These secret societies were not acceptable to the authorities of the Church. Many of their advantages, however were so attractive that large numbers of Catholic young men were led into joining them.

The Order of the Knights of Columbus is well designed to fill the great want of our best Catholic young men for a fraternal order organized in harmony with Catholic teachings and traditions, and its sanction by the Church shows her wonderful ability to adapt her methods to the conditions and environments of every age and nation. The method is one of social co-operation, and men have a tendency to combine for mutual benefit, and when they combine according to the laws of their country and the laws of God they become an immense force for good in the community, in the nation, and in the world.

Several of the originators of the Knights of Columbus were, prior to its organization, associated together as members of a society known as the "Red Knights." This was a local, social body composed wholly of Catholic young men. During their association together in this society they conceived the idea of organizing the Knights of Columbus, and held many conferences in relation thereto, preparing the first draught of the Ritual, etc. It is the same story that can be told of many other great move-

ments; it had a humble beginning and its founders builded wiser than they knew.

The first meeting to perfect the organization of the Knights of Columbus was held in the year 1881 in the office of Cornelius T. Driscoll and Daniel Colwell, both of whom were among its charter members. Mr. Driscoll, a graduate of Yale University, was at that time Corporation Counsel of the City of New Haven, and was afterward, in 1899, elected its Mayor. He was also the first Grand Knight of the first Council organized.

Daniel Colwell, one of the original forty-two who organized the Sarsfield Guard, 2d Regiment C. N. G., was at that time an officer of the Superior Court of Connecticut. He was first elected Grand Secretary of the Order in 1884, and held that office continuously, being again re-elected in 1899. In view of the growth of the Order this office has now become one of considerable responsibility and great importance.

The charter members were: Rev Michael J. McGivney, James T. Mullen, John T. Kerrigan, Mathew C. O'Connor, M. D., William M. Geary and Rev. P. P. Lawlor. To the heroic efforts and personal devotion of Father McGivney more than to any other person is due the fact that the Hierarchy of the Church gave to the Order its encouragement. The Catholic Church is unalterably opposed to the so-called secret societies, and not until thoroughly satisfied that the Order was one organized on lines consistent with Catholicity did the Church give to it its sanction.

At the time the Order was established, Father Lawlor was the Rector of St. Mary's Parish, New Haven, Conn., where he officiated from 1879 to 1886, and Father McGivney was a zealous young curate in the same parish. His enthusiasm and the sanction of Father Lawlor did much to advance the interests of the Order before it had secured a standing before the Church and throughout the Nation. Both these priests have since passed to their reward. Father Lawlor died on May 20, 1886, and Father McGivney on August 14, 1890, in Thomaston, Conn., his remains being interred in Waterbury. They have gone, but the work they advanced will live long after them.

James T. Mullen, the first Supreme Knight of the Order and one of its charter members, was the man who suggested the name of the Order. He really sacrificed his life in furthering the work of the Order in its early days. He worked for its establishment and growth in season and out, traveling to all parts of the state in all kinds of weather, being up early and late in promoting its development. His strenuous efforts on its behalf were the cause of his last illness. He passed away July 6th, 1891.

Mr. Mullen was a native of New Haven, an active business man of considerable force of character. While yet a boy he enlisted in the Civil War. He afterward became a member of the famous Sarsfield Guard and a Knight of St. Patrick, and was a fire commissioner of the City of New Haven for thirteen years, and president of the Board of Fire Commissioners for a number of years. He also served as a member of the Board of Aldermen.

Other charter members who rendered valued service to the Order were William M. Geary, Dr. Mathew C. O'Connor, and John T. Kerrigan. Mr. Geary, at the time the Order was founded was employed in the Town Agent's Office. He afterward became Grand Knight of San Salvador Council. He has rendered most valued assistance to the Order in the Grand Secretary's Office.

Dr. O'Connor, a physician identified with New Haven's best interests, was graduated at St. Xavier's College and the College of Physicians and Surgeons of New York City. He has held the positions of Officer of the Board of Health, President of the Knights of St. Patrick, Vice-president of the New Haven Medical Association, and Fellow of the Connecticut Medical Society. He was from the first active in advancing the interests of the Order of the Knights of Columbus, and held for three years the office of Supreme Council Physician.

John T. Kerrigan, one of the best known post-office men in the United States, having been connected with the department for over thirty years, held the post of Chief Mailing Clerk, in the New Haven Post-Office. Mr. Kerrigan assisted in organizing in Meriden the second Council established by the Order, and

was Deputy Supreme Grand Knight shortly after the Order was incorporated. The first Council established was called San Salvador No. 1, being the name given by Columbus to the island on which he first set foot in the Western World.

The National Council is the governing body. It is composed of State Deputies and Representatives elected by State Councils, and the last past Deputy of each State Council to the Grand Council, as also the charter members of the Order, the latter being life members of the National Council. The National officers are elected every two years. The National Council elects not less than five nor more than twelve members of the Board of Directors; these with the National Officers form the Board of Directors. The title to the property of the Order vests in the National Council.

Each State has a State Council composed of delegates from the Local Councils throughout the State. The State Councils in turn send delegates to the National Council. Death claims are settled by the National Council and sick benefit claims by the member's own Local Council.

That the Order has the full sanction of the authorities of the Church, as well as that its principles tend to make its members not only better Americans, but also better Catholics, is evidenced in the fact, that each Council, local, State and national, has for its chaplain a priest of the Church.

THE KNIGHTS OF ST. JOHN.

THE Knights of St. John recalls to the mind of the student of history a glorious past in the Catholic Church. Records of unparalleled heroism stand to the credit and glory of the Order. From its very beginning its aim has been to nurse the sick and wounded and help the needy of all classes. The name is taken from that of the Knights of St. John Hospitalers of Crusaders in the eleventh and the twelfth centuries, and the uniforms now worn are as near alike as can be gathered from tradition.

A writer in paying a tribute to the organization, of which he was a member, said: "In our work for God and humanity we try to teach the necessity of every member of the Order to be a Knight in fact as well as in name, and as good Catholics to bear in mind that the Knights of St. John always taught chastity, obedience and benevolence. We accept the teachings of our patron saint 'to love one another,' and to carry out the precepts of faith, hope and charity with unity and loyalty added. This means unity in purpose and good deeds among ourselves and neighbors, loyalty to God and our country. These are principles that every one, whether they be Christians or not, can applaud."

Knowing the love of military display inherent in mankind from childhood to age, and recognizing the attractiveness and benefit of drill exercises for young men, nothing could be more natural than the formation of uniform societies, semi-military in nature, and holding up by Catholic young men the precepts of the Knights of the Crusades. Realizing the vast amount of good that might be accomplished by a union of all these organizations into a national body, the progressive members held a preliminary convention at Niagara Falls in 1878, and plans were discussed and ways and means adopted to bring about such an organization. A national convention was held at Baltimore, Md., in 1879, at which the Roman Catholic Union of the Knights of St. John was permanently organized with Cardinal Gibbons as its spiritual adviser, which position he held for three years. The convention has been held on the Patron Saint's day, June 24th, every year since the first. The growth of the organization was very slow at first, the fifth convention in Rochester, in 1883, only showing forty commanderies with 1,500 members. At the Cincinnati Convention in 1901, the report showed 285 commanderies and 15,000 members. There are now over 300 commanderies and a total membership of 20,000.

In 1882 the Widow and Orphans' Department was organized upon the mutual insurance plan, each policy certificate being for \$500 and limited to three policies for each member. In 1886 it was incorporated in the State of New York. In 1888 the regu-

lation uniform was adopted. In 1895 the name was slightly changed, making it to read "Knights of St. John."

The Knights of St. John ranks high wherever its benefits or its influences are known. It is strictly a Catholic organization and no one is admitted to its ranks who is not a believer in the faith. The good being done by the Knights of St. John is known to some extent in almost every city of the land, yet very much of the good performed by the members of this organization is never known outside the circles of those who are the recipients of the favors dispensed in one way and another. Every member of the organization is in duty bound to sustain the high reputation of the name he bears. In the first place he must live and act a Knight, "on Knightly errand bent," and besides he is supposed to ever keep the great character whose name this organization has assumed in mind. It is an impossibility for any loyal Knight of St. John to be anything else than one of America's best citizens. The very nature of the Order compels him, if faithful to the same, to be a good Catholic, and any man who is a good Catholic is a good citizen. No Knight of St. John can be anything else than a lover of his God, his country and his home.

The Order confers two benefits upon its members, one a sick benefit which secures to the invalid Knight who, by sickness or injury, becomes incapacitated from attending to his business, a weekly stipend; and the other, a Widow and Orphan benefit, paid to the family of a deceased Sir Knight.

The qualifications for membership are, that a man must be a practical Catholic, of sound body and mind, between the ages of eighteen and fifty years. Every applicant must have the signature of the pastor of his parish to his application paper, as a guarantee that he possesses this first qualification, before his application can be considered in any Commandery.

The leading features of the Knights of St. John are Catholic, semi-military, civil, social, insurance and benevolent.

The Knights of St. John have steadily grown year by year, never deviating from the principles of religion and citizenship, until to-day we behold a mighty organization of three hundred

and fifty prosperous uniformed commanderies in the United States and Canada, with a membership of over twenty thousand wearing the standard uniform when on drill or parade. The healthy growth and popularity of the organization bespeaks its sterling worth and influence, and proves that the Knights of St. John are held in highest esteem by those who appreciate the true worth of practical Catholics and American citizens. The meetings of the Knights of St. John are continually honored by the presence of the high dignitaries of Church and State, and enjoy their hearty approval.

Each commandery provides the necessary committees for the proper protection and treatment of its sick and deceased members, as provided for in its By-laws.

In connection with the Knights of St. John there is established an insurance feature, called the Widow and Orphan Department, to which all the members of the Order are invited to participate in the benefits of said department. The expense of carrying a certificate is so small that every member, no matter in what walk of life he treads, can carry at least \$500 insurance.

The military features of the Knights of St. John is the prominent mark of the Order. The uniform—consisting of a chapeau, double-breasted coat, pantaloons, sword, belt and necessary trimmings—makes a very neat and beautiful appearance. The Knights of St. John is the leading and most prominent semi-military Catholic organization in the country.

The advantages to be gained from military exercise are many, and it exerts a beneficial influence on our young men. It begets obedience to authority, which is the very foundation of discipline; it imparts that martial training, now so extensively recognized in Catholic schools and colleges as an important essential to a practical education; it inspires patriotism of the highest order, because it trains the individual in the use of the weapons of the soldier, and fits him, should the occasion arise, to defend the flag against an enemy. Besides these attributes, self-reliance is also acquired, which is decidedly helpful to young men in every walk of life; and a manly bearing and physical development must necessarily accompany such a schooling.

The Knights of St. John are organized for the inculcation of the noblest of Christian principles, the practice of the highest civic virtues, and for the purpose of infusing into human society a broader and loftier morality than is known at the present day. Its purposes are to create and foster fraternity among its members, to inculcate sympathy and charity by alleviating the conditions of such members of the brotherhood as through sickness or misfortune are unable to sustain themselves, to promote a more generous and filial respect for the spiritual authority of the Church, to infuse among its members, and all other good citizens, a broader and purer patriotism, and thus exert a wholesome and beneficial influence upon existing social conditions. Furthermore, to more fully justify its claims of being peculiarly a charitable association, it has established a benefit fund from which a sum not to exceed two thousand dollars is paid on the death of a member to such person or persons as may be named in the benefit certificate, and its members are pledged to assist, as far as practicable, all charitable endeavors.

SUPREME LADIES' AUXILIARY OF THE KNIGHTS OF ST. JOHN.

THE Subordinate Commanderies of the Order were the first to recognize and appreciate the benefits of a Ladies' Auxiliary to their organization, and having thus foreseen the benefits that would eventually come from such affiliation, they were quick to avail themselves of the opportunity thus offered. From the Subordinate Commandery Auxiliary sprang the District Auxiliary, and, in 1900, at the 22d Annual International Convention, the representatives of the Subordinate Auxiliaries from many cities, resolved themselves into an international body and adopted a constitution for the government of the International, District and Subordinate Auxiliaries. Among other things adopted was a uniform death benefit to be paid by the Subordinate Auxiliary.

The establishment of these Auxiliaries has been a great benefit to the ladies connected therewith. It has enabled them to care for their sick and needy sisters and to pay a fair benefit in case of death to those who are left behind. These Auxiliaries have also been of great help to the Subordinate Commanderies, in a social as well as in a financial way.

At the present time there are about one hundred and twenty-five Subordinate Auxiliaries, with a membership of over eight thousand, and from the outlook the Auxiliaries will be a very strong factor in the Order.

Mr. Henry J. Fries, Erie, Pa., Supreme President of the Knights of St. John, was chosen Treasurer of the National Federation of Catholic Societies, when that movement was finally consummated at Chicago, Aug. 1902. Mr. Fries was among the prime movers in the formation of the Federation. The first and second conferences of the Society, held in Philadelphia and New York, respectively, were presided over by Mr. Fries. He was absent from the third conference at Long Branch, N. J., but was nevertheless elected national president. He presided at the Cincinnati Convention, and at its close was elected national treasurer, to which important office he was re-elected at the great convention in Chicago.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

THE Catholic Mutual Benefit Association was organized in the village of Niagara Falls, N. Y., in July, 1876, and was incorporated by the Legislature of the State of New York in 1879.

The object of this association, as set forth in its charter, is to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members in case of death.

The organization of this association was first suggested by the

late lamented Rt. Rev. S. V. Ryan, Bishop of Buffalo, and by its members he is referred to with pride and affection, as the "Father of the C. M. B. A." His name, with those of many other distinguished prelates, and a vast number of the reverend clergy throughout the United States and Canada, adorn its rolls.

The qualifications for membership are, that a man shall be a practical Catholic, physically sound, of the full age of eighteen years and under fifty years of age at the date of initiation. Every applicant must have the signature of the pastor of his parish to his application paper as a guarantee that he possesses the first qualification, before his application can be considered in any branch.

The association is sanctioned by Pope Leo XIII, and approved by cardinal, bishops and priests, several of whom are officers, while the rank and file are and must be practical Catholics. Its members are and may be of every race and nationality. Besides benefiting a man, the C. M. B. A. also benefits his family through its excellent insurance system. The C. M. B. A. is so cheap that for six cents a day a man, if under twenty-five years of age, or nine cents a day, if under forty-five, may secure for his family two thousand dollars at his death. The association also looks after its sick and indigent members. It aids unemployed members to find work. It has transfer cards which give members equal privileges, no matter where they go, or how often they change their residence. Its badges, when worn, secure to traveling members many advantages. The association elevates the standard of Catholic society, and keeps Catholics from joining secret and non-Catholic societies. It relieves parish priests of the burden of providing for the widows and orphans of its deceased members, as otherwise they might be called to do. It diminishes the demands on public charity for the support of the orphan asylums. It combines strict business principles, with charitable designs and social features, all based upon firm Catholic and mutual foundation. The economical management of the C. M. B. A. together with its excellent record, steady growth, low death rate and safe reserve fund, all tend to make it a favorite and to insure its permanency.

The total membership of the association on January 1, 1903, was about sixty-two thousand. Up to the same date, there had been paid by this association to the beneficiaries nearly twelve million dollars.

As a measure toward the perpetuation of the association and for the protection of its members from the effects of epidemics or heavier death rate, when assessments might be more numerous than members would be able to pay, a Reserve Fund has been established, surrounded by the safest and most reliable safeguards for its protection. It is accumulated by setting apart ten per cent of each assessment collected. On January first 1903, it amounted to over a million of dollars, and is increasing rapidly. The records of the Insurance department of the State of New York prove that, of all the co-operative insurance societies doing business in that state, of which there are over two hundred, the C. M. B. A. stands pre-eminently at the head of the list, equalled by none, as being the best and most economically managed, its ratio of expenses to receipts being the least.

The cost of insurance in the C. M. B. A. is only about one quarter of the cost of a similar amount of insurance in any of the regular old-line companies, and instead of a member being required to pay the whole year's premium at one payment, the C. M. B. A. divides the cost into twelve parts and lets the members pay one part each month. Thousands of the poorest paid laborers are members of the C. M. B. A. because their payments are easily made. Indeed, it is called the poor man's insurance, it is so easily within his reach.

The Right Rev. J. E. Quigley, Archbishop of Chicago, is the Spiritual Adviser of the association. The pastor of a parish in which a branch exists is by virtue of his office as such, the Spiritual Adviser of the branch, whether he is a member or not. Few, if any, societies have done so much to unite our Catholic men, to bring them together, to get them acquainted with one another, to elevate them morally and socially, to wipe out the lines and prejudices of nationality, to brighten their intelligence by contact in meeting, and by inculcating a spirit of brotherly love, unity and affection, make them better men and better citizens.

THE CATHOLIC KNIGHTS OF AMERICA.

UNDER the familiar title of the "Catholic Knights of America," and extending to almost every village in the United States, one of the most prosperous and substantial mutual benefit associations challenges the admiration of our countrymen for the excellence of its management, the grandeur of its accomplishments and the Christian impulses which actuate its members and bind them in Catholic unity.

Life Insurance is a large subject to handle. More people are directly interested in it than in any other institution in existence, except it be the government of our country or the Church, and one can safely say that more money is invested in it than in any other business. Old line companies are instituted as business ventures, fraternal insurance associations to foster the spirit of the brotherhood of man and to protect the family. To provide for wife and family even beyond the grave is the duty of every husband and father. To comply with this duty he must accept any possible and honest means, and Life Insurance is the best plan by which a man in medium circumstances can make this provision.

Before the existence of any Catholic Life Insurance on a mutual assessment plan, many Catholics drifted away from their faith into other lodges and insurance organizations, and to protect Catholics against such evils, the Catholic Knights of America was instituted at Nashville, Tenn., in April 1877.

James J. McLoughlin, a practical, energetic and zealous Catholic and previous to this time a loyal Knight of Honor, was the founder. He was also the first President of Branch No. 1, which started with seventeen members. What impelled Mr. McLoughlin and his sixteen associates to make the venture into the then doubtful and speculative arena of Life Insurance? Simply because as faithful Catholics they were barred from membership in the secular secret orders by which they were surrounded.

The venerable Archbishop Feehan of Chicago, then the Bishop of Nashville, advised this little band to institute a society

of Catholics on the same basis as another order under the ban, eliminating what the Church regarded as objectionable. They listened to their good bishop, and inexperienced though they were, launched their craft on the unknown sea, taking as their pilot Him who stilled the waters of the Sea of Galilee.

The little acorn planted at Nashville grew to be a sturdy oak that spread its protecting branches over the entire Union. The many admirable features of the Order soon commended themselves to all practical Catholics, and the marvellous progress which it made bore the impression of the generous encouragement and active assistance of Bishop Feehan, through whose divinely inspired warning the Order had its origin. Such were the growing demands for admittance that it was deemed advisable to establish a Supreme Council, and a session for this purpose was called in Louisville, July 9, 1878.

Through the efforts of some of Louisville's most prominent citizens and zealous Catholics, the Order was now in a flourishing condition in that city, and Branch No. 4, of the Cathedral, came to the front as the banner Branch of the First Supreme Council, and one of its most active leaders, Hon. W. C. Smith, was elected the First Supreme President. Kentucky has now thirty-five branches with a membership of 2,305. The aim and object of the Society, as here adopted and as at present stands, are as follows:—

To unite fraternally all acceptable Catholics, male and female, of every profession, business and occupation; to give all possible moral and material aid in its power to members of the Organization, by holding instructive and scientific lectures, by encouraging each other in business, and by assisting each other to obtain employment; to establish and maintain a benefit fund from which a sum not to exceed two thousand dollars shall be paid at the death of each member to his family or to be disposed of as he may direct; to establish a fund for the relief of sick and distressed members of the Association.

To admit the ladies was a point only decided upon at the convention in 1899. In the chivalrous Order of Catholic Knights they will be welcomed and cherished. They will have the oppor-

tunity of providing for some loved one of their families and of participating in the noble work of helping the needy.

Prominent among the notable features of this Society is its Sinking Fund, which was established by the Supreme Council in 1885. They passed a law setting aside five per cent. of the Widows' and Orphans' Fund to be placed as a reserve which would meet any emergency that the Order might encounter. Contemporaries jeered at the scheme and said, "We keep our Sinking Fund in our pockets ; we pay only when the demand is made upon us by the death of a member." The successful experience of the Knights has taught them the fallacy of their reasoning. These fraternal societies are now hastening to follow their example, and are eager to establish similar funds to prevent their members from deserting them.

The Order has had over five thousand deaths, and has paid \$9,927,429 to the Widows and Orphans. It disbursed in benefits the last fiscal year \$768,025. There are forty-two State councils ; six hundred and nine subordinate councils ; its membership is twenty-four thousand, and its Sinking Fund now reaches \$480,000,00. This is the glory of the Order ; the equitable rate of assessment is incomparable, and its prompt payment of beneficiaries unequalled.

The Catholic Knights of America does not offer "something for nothing." The assessments are placed at such a rate that, with a reasonable increase in membership, there is no possibility of there being over two a month during the lifetime of the youngest member in the Order. So that fear of more assessments next year, which is the bane of other societies, cannot exist with it.

The Catholic Knights of America claim the highest standing of any fraternal insurance organization in this country, a society which has become famous among thinking men and women for the sterling loyalty of its membership, and for the conservative and just manner in which its business is conducted.

As to the Catholicity of the Catholic Knights of America, besides the fact that its membership includes over seven hundred clergymen, all the members on Low Sunday of each year approach

the Divine Banquet. And when the dirge is sounded for a member's Requiem, behold them filing to the church to honor his memory. Remembering his valiant fight in this life to lift the widow and the orphan and the helpless above the wave of dependence and poverty, they breathe a prayer that the Recording Angel may blot out the transgressions written on the wrong side of the Book of Life, and that he may enter into eternal rest.

Nearly a generation of the Catholic Knights of America have passed over to the great majority. The Society has reached the crucial time in the whole scheme of fraternal insurance and has conquered. It has met all obligations due to the first generation of lives in the Order. The present members, and the men and women who follow them, will provide in the same way for a second generation of lives, and so on will the Catholic Knights of America prove perpetual.

CATHOLIC KNIGHTS and LADIES of AMERICA

THIS organization had a novel beginning. On March 27, 1890, about nine o'clock in the evening, a cyclone struck the city of Louisville, Ky., and destroyed millions of dollars' worth of property, and caused the death of about one hundred persons. One of the places destroyed in this cyclone was the Falls City Hall on Market Street. In this hall was an organization holding a session at the time, and the walls fell in and crushed to death many of the assembled members. At the funeral of these victims some of the Catholics of Louisville thought it would be well if an organization could be formed uniting all Catholic men and women for the purposes of fraternity, unity and charity.

Acting on these thoughts an organization called the Catholic Knights and Ladies of America was formed in May of the same year. This organization spread from Louisville to Cairo, Ill., Memphis, Tenn., and later to Chicago, Detroit, St. Louis, and many cities and towns throughout fourteen different States of the Union, until it has now a membership of over ten thousand Catholic men and women between the ages of eighteen and

forty-five. It has paid out to the beneficiaries of deceased members, during the first ten years of its existence, over \$260,000 and has brought comfort and consolation to many homes that looked dark and dreary. It has had directing its spiritual affairs, Bishop Byrne of Nashville, and Archbishop John J. Kain, of St. Louis, under whose spiritual guidance it could not fail to be successful. The organization is especially strong in the South and is rapidly increasing.

The Order admits only practical Catholics, requiring from each applicant the endorsement of his pastor ; and each branch of the Order requires the members thereof to receive Holy Communion in a body at least once a year, during the Eastertime, under a penalty of expulsion from the Order and a forfeiture of all benefits.

THE IRISH CATHOLIC BENEVOLENT UNION.

THE Irish Catholic Benevolent Union was organized at Dayton, Ohio, August 16, 1869. Prior to its formation, suggestions relative to the beneficial effect probable from the uniting of the various Irish or Catholic Societies of the country had been made in Irish-American or Catholic papers. Societies had proposed such a measure. It would entail considerable historical research to discover by whom the idea was first proposed ; but, like all other great movements or enterprises, the idea was the outgrowth of necessity or the development of time. As often before, ideas needed organization, and the organizer is but the active developer of ideas generated by time or the growth of necessity.

On June 6, 1869, St. Mary's Church, Piqua, Ohio, was rededicated by Most Rev. J. B. Purcell. Invitations had been sent to the Hibernian Society of Richmond, Ind., and the Hibernian Society of Dayton, Ohio, to unite with St. Patrick's Society of Piqua, Ohio, in adding to demonstrations usual on such occasions. The visiting societies attended. The idea of a union of the societies and of others in Ohio and Indiana at once took form. Hon. Dennis Dwyer presided. It was resolved to issue

a call for a convention of "all Irish Benevolent Societies, to be held at Dayton, Ohio, August 16, 1869, to take the initiative step to secure a more perfect union amongst them."

This was an important point in the history of the Union. It shows societies almost wholly of Irish Catholics combining; and though in the membership of each may have been one or two non-Catholics, we observe Faith active and prevailing. So these founders of our Catholic Union declared "its basis and spirit to be essentially Catholic." Thus the Union laid its foundation in Catholicity. It would make societies Catholic in title, Catholic in their "basis and spirit," like the Union they were invited to join. It would gather these "Irish Catholic Benevolent Societies," as they were familiarly called, and infuse Catholicity into them, and make them in spirit and in action Catholic, like the Union was intended to be.

The second convention met in Cincinnati, Ohio, Oct. 19, 1870. Thirty-eight societies were represented. Archbishop Purcell attended and addressed the convention.

At the Louisville Convention, in 1871, the practical Catholic basis was adopted, and societies were required "not while a member of the Union to admit knowingly into their body any other than practical Catholics, nor any member of secret or sworn societies condemned by the Church." Thus the societies were required to be—as the Union itself had been for two years, Catholic societies admitting only practical Catholics. The Union impressed this the more strongly when it declared in its Constitution that "all delegates to the convention of this Union must be in practical connection with the Catholic Church." It desired, however, to impress this fact, that it was a Catholic Union; that it resolved that it is the duty of every officer, or body of officers, of this Union in issuing an address, a circular, or other official document, to express the word 'Catholic' in giving the name of this Union." Rev. John J. Kean, then of Washington, D. C., afterwards Bishop of Richmond, and subsequently Rector of the Catholic University, and Archbishop of Dubuque, was chairman of the Committee on Resolutions, and presented this resolution, which the Convention adopted.

During the Union's career it has received the blessings of the Archbishops and Bishops in whose sees the annual conventions have met. The blessings of Popes Pius IX. and Leo XIII. have been repeatedly given.

The traveling and withdrawal cards of the Union secure members absent beyond the limits of their own society, all the rights which their local societies guaranteed. On presentation to societies of the I. C. B. U., or of the German Roman Catholic Central Verein and the I. C. B. U. of Canada, in localities where there is no I. C. B. U. Society, the holder of the traveling card will in case of sickness or disability, receive the same benefits as at home.

On July 25, 1898, the Union was chartered under the laws of the State of Pennsylvania by the Court of Common Pleas of Schuylkill County.

The convention of 1889 met at Kingston, Canada, the first meeting beyond the limits of the United States. It was most cordially welcomed by the noble Archbishop Cleary, the clergy and citizens.

In time of public calamities the Union has ever been prompt, and, indeed, foremost in giving help to the distressed. To the sufferers by the Chicago fire, the yellow fever of 1878 and 1879, the Ohio River flood, Charleston earthquake and Johnstown flood, relief was quickly given. The societies of the Union have been aiders of Ireland's efforts for Home Rule, contributing on one call over \$5000.

A singular evidence of the Union was proven in September, 1888, by the action of its convention at Columbus, Ohio, on the claim of the Catholic Church of Chattanooga, Tenn., against the United States Government, when within two days, Congress passed and the President approved the payment of a claim which had been pending many years.

The projectors of the Union, founded in 1869, have witnessed an extension of Catholic Unity far beyond their hopes, as illustrated by the many National Catholic Unions for the promotion of special Catholic endeavor which since the formation of THE IRISH CATHOLIC BENEVOLENT UNION have been formed.

THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

By Rev. Alexander P. Doyle, C. S. P.

ALTHOUGH many Total Abstinence Societies existed throughout the United States it was not until 1871 that any bond existed between them. In that year the societies throughout the State of Connecticut were formed into a State Union and in 1872 on February 22, in the City of Baltimore Md., the formation of the National Union was begun. A Constitution was adopted and the Union named "The Catholic Total Abstinence Union of America."

Its objects as stated in Constitution are :—

- 1st. To secure to its members the privilege of being received into societies connected with this Union in any part of America.
- 2d. To encourage and aid communities and pastors in establishing new societies.
- 3d. To spread, by means of Catholic total abstinence publications, correct views regarding total abstinence principles.

MEANS.

To accomplish these objects we rely upon—

- 1st. The practice of our holy religion by all members, individually.
- 2d. The observance by our members of the maxims laid down for our guidance by the reverend clergy.
- 3d. The influence of good example and kind persuasion by our members upon our fellow-Catholics.
- 4th. Our connection with the Association of Prayer in honor of the sacred thirst and agony of Jesus.
- 5th. The appointment of a Lecture and Temperance Truth Bureau.

The pledge of the Union is :—I promise, with the Divine assistance, and in honor of the sacred thirst and agony of our Saviour, to abstain from all intoxicating drinks ; to prevent as

much as possible, by advice and example, the sin of intemperance in others, and to discountenance the drinking customs of society.

The first president was Rev. James McDevitt of Washington D. C., and B. J. Driscoll first secretary. At the third Convention Rev. John Ireland of St. Paul Minn., now Archbishop of St. Paul and Rev. J. B. Cotter of Winona Minn., now Bishop of Winona were delegates. At this Convention a resolution was adopted to erect a fountain in Fairmount Park, Philadelphia, in the name of the C. T. A. U. of A., and as a memorial to the Centennial of American Independence. The fountain was dedicated July 4, 1876, Governor Carroll of Maryland and Governor Hartranft of Pennsylvania, being present and delivering addresses. This memorial which was erected at a cost of \$57,000 consists of a central figure of Muses and four figures representing respectively Archbishop Carroll, Charles Carroll of Carrollton, Commodore Jack Barry and Father Mathew.

The eighth convention was held in Indianapolis Md., in 1878. At this convention a memorial was prepared and forwarded to the Holy Father, Pope Leo XIII. In response a brief was received commending the objects of the Union and granting the Papal blessing. In accordance with the brief the Feast day of the Union was made June 24th, the Feast day of St. John the Baptist.

At the fourteenth convention held in Chicago 1884, a committee with Rev. Walter Elliot, C. S. P., as chairman, was appointed to prepare a memorial to the Plenary Council which was to assemble at Baltimore on December of that year. The memorial was presented and acted on favorably, the following decrees being issued :—

262. We approve and heartily commend the laudable practice of many of the faithful who totally abstain from the use of intoxicating drinks. By this means they combat the vice of drunkenness more effectually than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance. We gladly proclaim their zeal to be according to knowledge ; it has already

brought forth abundant fruit of virtue and gives promise of yet greater results in the future. "The Catholic Total Abstinence Union" and "The Confraternity of the Sacred Thirst" are societies which we recognize as worthy of much praise. They are actuated by a spirit truly Catholic, trusting, as they do, not so much to the native firmness of their own will as to the graces obtained by prayer and the reception of the Sacraments. . . . We also bestow on these societies the marks of our good will; and in order that they may continue to flourish more and more, we commend them to the fatherly care of all our clergy; the priests should not only strive to increase their membership, but also guide them in the path of Catholic virtue.

263. Finally, we warn Catholics engaged in the sale of intoxicating drinks to consider seriously by how many and how great dangers, by how many and how great occasions of sin their business—though in itself not unlawful—is surrounded. Let them, if they can, choose a more becoming way of making a living. Let them, at any rate, strive with all their might to remove occasions of sin as well from themselves as from others. They must not sell drink to minors—that is to say, to those who have not come of age; nor to those who they foresee will abuse it. They must keep their saloons closed on Sunday, and never allow blasphemy, cursing, or obscene language. Saloon-keepers should know that, if through their culpable neglect or co-operation, religion is brought into contempt, or men brought to ruin, there is an Avenger in Heaven who will surely exact from them the severest penalties.

At the twenty-second convention held in Indianapolis, Ind., in 1892, a publication bureau was inaugurated under the management of Rev. A. P. Doyle, C. S. P. A monthly publication "Temperance Truth" was started and has been in active operation since. At this convention, Secretary Philip A. Nolan's report showed a membership of 52,448 members in 738 societies. At the twenty-third convention the acknowledgment of the endowment of a Professorial Chair, was received from the Catholic University of America, through its Rector, Rt. Rev. J. J. Keane, now Archbishop of Dubuque, Ia.

The twenty-fifth General Convention, the Silver Jubilee of the National Union was held in New York City. Solemn Pontifical Mass was celebrated in St. Patrick's Cathedral, his Excellency Monsignor Satolli pontificating, the sermon being by most Rev. P. J. Ryan, Archbishop of Philadelphia. A grand public demonstration was held in Carnegie Hall at which the highest ecclesiastical and civil authorities assisted and delivered addresses, notably among them, Hon. Theodore Roosevelt, then President of the Board of Police Commissioners.

At the thirty-first convention, held in Hartford, Conn., a practical settlement was made of the question of writing a history of the temperance movement. Rev. Dr. Edward McSweeney, for some years professor at Mt. St. Mary's College, Emmitsburg, Md., was chosen historian.

The organized movement for total abstinence in the Catholic Church has grown from the few thousands of thirty years before to a well disciplined army of over 85,000 in 1902.

These 85,000 members are all total abstainers, pledged to "abstain from intoxicating drinks in any form, and to prevent as much as possible by advice and example the sin of intemperance in others and to discountenance the drinking habits of society." They are admitted into the various societies and preserve their good standing therein only on the condition that they take and keep their pledge. The societies are organized on various models, sometimes they are religious sodalities meeting in the church, with the members having little or no voice in the regulation of their internal affairs, or they are clubs in which the members manage a club house with gymnasium and libraries and preserving in their own hands the disposition of their own monies. The National organization allows the fullest liberty to individual societies to conduct their own affairs as they please, insisting that they shall be first of all, Catholic, by complying with the yearly duty of all Catholics, and, secondly, that they shall be total abstainers. The National organization is exceedingly compact and well disciplined, and readily cuts away from its rolls of membership any societies or individuals who do not come up to its standard.

While the bald statement of 85,129 membership is the measure of the organized movement in the Catholic Church it does not by any means represent the extent of its influence. The best work of the organization has been that of a leaven. A few generations ago there was very little of the total abstinence sentiment among Catholics. Many of them came to this country from the wine drinking countries of Europe where total abstinence as well as drunkenness was unknown, and to them the idea of abstaining entirely from intoxicating drinks was unheard of. It was in 1849 when Father Mathew made his memorable trip through the States and pledged over 500,000 in all the large cities from Boston to New Orleans. Our movement to-day is the outgrowth of his work. Fearing that his labors would be but an ephemeral effort, his disciples created the organization which now bears the total abstinence banner. We count among our active members many of the hierarchy, notably, Archbishop Ireland of St. Paul, Archbishop Ryan of Philadelphia, Archbishop Williams of Boston, Archbishop Elder of Cincinnati, a great number of the bishops and a thousand or more of the priests, while the bulk of the organization is made up of people in all ranks of society. There is a society known as the Amethyst Club in Chicago, composed exclusively of lawyers and others whose membership is confined entirely to priests or seminarians.

The growth during the last few years has been phenomenal. In 1893 we numbered but 49,000, in 1902 we are 85,729, and now we are reaching out for the 100,000 mark. Besides the professed members there are many thousands who feel the influence of our work, in their homes, through the ban that was put on the social glass. There are other organizations, that have felt themselves strengthened to refuse to allow liquor sellers to become members by means of the public sentiment which is the result of our work and it is not an unusual thing now to find large gatherings at banquets during which no wine is served.

Another great good the National organization has done is to preserve the temperance movement among Catholics from being invaded by the crank and the fanatic. The truths that we stand

for do not include the statement that the use of intoxicating drinks is an evil in itself but it is rather the abuse that we condemn. We are leagued against the vice of intemperance and our opposition is reserved for all that encourages and fosters drunkenness. We are against the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists and have stood only for the greatest of all prohibitory measures—that of personal, total abstinence. We do not assert that liquor is *malum in se* or even that the use of it is wrong, but we do affirm that owing to the tyranny of drinking, custom very often obliging a man to drink more than is good for his head, or his stomach, or his purse, it is better for him to abandon the use of drink altogether. While we do not say that every one is bound to total abstinence, still we applaud the man who can and will abstain and if he does so from a higher motive we say that he may serve God and his fellow-man better. We favor the statutory laws regulating the saloon not that we think that a man can be made moral by law but we know that every law that shields the citizen from danger, that protects his home and himself from the allurements of vice, is a blessing to society and to citizenship. While we do not affirm that total abstinence is a law to be followed at all times and in all places, still, in the presence of the blighting and withering plague of intemperance as it prevails in this country, the practice of total abstinence is by all means the best weapon to combat it. Where total abstinence prevails we are persuaded that the standards of citizenship will be higher, the health of the people will be better, the paths to the school and the library and the church will be more frequently trodden, the higher ideals of life will be sought for and nine-tenths of the destitution and squalor of debased and degraded homes will be averted.

It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous temperance crusade. The brilliant and restless activity of our modern life which has placed the English-speaking races in the lead of modern civilization has had as one of its waste products the vice of intemperance. We continue to work and

live at high pressure and the fierce strivings of mercantile life generate a strained vitality and over-wrought nerves which in their turn demand the stimulus of alcohol to whip up their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink so while drunkenness continues to be prevalent there will also be the necessity for the existence of an extraordinary remedy for the social disease.

Moreover, there is an all-powerful and far-reaching American institution which has for its main purpose the developing of a taste for alcohol. It is the saloon. Where there are so many saloons as there are in America, and consequently such fierce competition they cannot all thrive unless they deliberately set to work to develop a taste for drinking. There are methods peculiar to the trade which have for their direct purpose the cultivation of the drink habit.

These are some of the reasons why we believe that there will be a continued demand for a vigorous temperance crusade. So that we are quite prepared to believe that the membership of 85,000 only the beginning of the army that will be arrayed against the drink evil. Recent conventions have given a decided impetus to the organization of juveniles into societies as well as the prospective teaching of Total Abstinence principles among the young in the schools, so that there is strong hope that instead of waning the movement will grow to greater strength.

THE ANCIENT ORDER OF HIBERNIANS.

THE Ancient Order of Hibernians are the strongest Catholic body organized in the United States. They are the strongest body in the world comprised of one nationality and belonging to one religion. Their career has been marked by a conservatism of action which has earned the confidence, not alone of those of their own faith, but has won the respect of those of all creeds and nationalities in the varied population of the American Republic.

Their labors in the field of benevolence have carried peace and happiness to many bereaved homes. Their impartial fidelity to the truths of true fraternity has strengthened the principles of co-operation and self reliance among Irish Americans. Their sincere devotion and careful observance of their duties as Catholics have strengthened the bulwarks of Mother Church and carried her holy influence far and wide on the fields of blessed fruition. The development of the Order has kept pace with natural evolution, and changes of environment consequent through new conditions have been met with a promptness and energy which argues well for the perpetuity of the society and the security of its fundamental principles.

The Ancient Order of Hibernians is a strong bulwark against the irreligious and immoral societies so prevalent at the present day. It has never deviated from its rule of confining its membership to men of one nationality and one creed. It has been distinguished by a long list of noble charities, loyalty to Mother Church and uncompromising fidelity to its fundamental principles. Take its membership in Ireland, Great Britain, America, United States, Canada, Australia, and it numbers close on half a million; a wonderful power when we take into account the qualifications for membership. The society is united both in America and elsewhere, its motto "Faith and Country," and its principles "Unity, Friendship and Christian Charity," everywhere prevailing.

The American branch of the Order dates from 1836. As stated in the Constitution, "the intent and purpose of the Order is to promote FRIENDSHIP, UNITY, AND CHRISTIAN CHARITY among its members, by raising or supporting a fund of money for maintaining the aged, sick, blind and infirm members, for the advancement of the principles of Irish Nationality; for the legitimate expenses of the Order, and for no other purpose whatsoever."

The motto of the Order is "FRIENDSHIP, UNITY AND CHRISTIAN CHARITY." As set forth in its Constitution:

"FRIENDSHIP shall consist in helping one another, and in assisting each other to the best of our power."

UNITY, in combining together for mutual support in sickness and distress.

CHRISTIAN CHARITY, in loving one another and doing to all men as we would wish that they should do unto us.

This Order is to be formed exclusively of practical Catholics. Therefore, each member is expected to comply with all his Christian duties.

Should any of the members fail in the above, and, instead of giving edification and encouragement, become a stumbling-block and a disgrace to the Organization, such a one, after proper charitable admonition, unless there be an amendment in his conduct, shall be expelled from the Order.

In Order, however, that all may be done with justice, Christian charity, and edification, there shall be in each County a Chaplain appointed by the Ordinary of the Diocese, to be consulted by the Division before determining anything relating to morality or religion.

The Chaplain in each County shall see that nothing is done or countenanced within his jurisdiction which is contrary to the laws of the Catholic Church, the Decrees of the Plenary Councils of Baltimore, and the Synodical Constitutions of the Diocese. In any difficulty or doubt which he may not be able to solve, he shall consult the Ordinary of the Diocese.

It shall be the duty of the members of this Order to receive Holy Communion at least once a year, within the Eastertide. Any member failing to do so, at the time, place and manner determined by his Division, shall be tried by the proper tribunal, and, if found guilty, suspended."

From its foundation, the Ancient Order of Hibernians has been a generous supporter of every Catholic interest, and a liberal contributor to the building and support of Catholic churches and schools. The Order has always proclaimed and maintained, well and truly, that there is but one thing to save the Church in the United States and in every other country, and that is Catholic education of the youth; and, therefore, the Ancient Order calls upon every one of its members to stand by the Church on that question and to contribute nobly and gener-

ously toward the support of Catholic schools in the United States.

The attitude of the Order on this question was thus expressed by the National President, at the Forty-third Biennial Convention, in his Report ; "The public high schools and normal schools are the primary schools for modern materialism. In them can be found no standard of right. In them can be found no influence which will keep a youth loyal to the Catholic precept, and Catholic dogma. We must provide the Catholic training school, the Catholic commercial school for our youths. It will require sacrifices, but if we are loyal to the hope that those who follow us will be true to faith and Motherland, we must provide an equipment for them which will enable them to serve our cause under the new conditions which will surround them in the future. Give the children a chance in life's battles. Give them an opportunity to pull us up higher. Don't grumble because they are studying what you were not asked to study when you were young. Give them an opportunity of developing whatever latent talent is in them, and discovering what they are best suited for. Don't stunt their growth in the misnamed business college and crowded store or workshop. Let them have a few more years in school and provide the proper school for them. Give them the education, so that, when the flood in the tidal stream of men's affairs touches their breasts, they can strike boldly out and win the prize they deserve. Let us aspire to higher education for youths in Catholic High Schools, Catholic manual training schools, Catholic technical schools. Let us do this and among the captains of industry who in the future will rule the world, the Irish Catholic will hold the high place ; a trained mind, a pure heart, honest intent can ever win !"

What the Ancient Order has done for the education of our Catholic children, by the support of the parochial schools, it has also tried to do for their higher education by endowing a Chair in the Catholic University at Washington, for the teaching of the Gaelic language, with the donation of the sum of fifty thousand dollars. The organization has also lent its support to the Gaelic League, of Ireland, for the revival of the Irish language,

and the allied movement for the encouragement of Irish industries, thus providing means to check the exodus of the population which has dismayed all true friends of Ireland. It likewise advocates and promotes the study of Irish history, and recommends its teaching in our parochial schools and other Catholic institutions of learning, where the majority of the pupils are of Irish descent.

In regard to charitable calls occasioned by emergencies, even of a non-Irish character, the Ancient Order of Hibernians has never been found wanting. As instances of its generosity, and sympathy, we may mention, among others, its splendid contribution to the relief of the sufferers, on the occasion of the Galveston disaster of 1900; and its aid to the struggling Boers of South Africa, by which, at the expenditure of \$15,000.00 it enabled the Irishmen of this country to equip and send to the Transvaal an ambulance corps, composed of members of Irish societies, and render other more substantial support.

In 1896, a Ladies' Auxiliary was organized, which grew rapidly. The enlistment of the interest of the Irishwoman in the great work of the society means the easier solution of many questions that present themselves. It also provides an additional incentive to the members of the Order, who are now realizing that its work is not confined to the spheres of benevolent or national enterprise, but in addition thereto, extends out into the fields of economic and social development.

In the year 1900, the Order established the official organ, the NATIONAL HIBERNIAN, published monthly in Washington, D. C., which carries from State to State the narrative of its progress, the ideas of its members, the workings of subordinate bodies, and the inspiring interchange of well-expressed suggestions for the welfare of the society. Over one hundred and fifty-thousand copies are published monthly, linking the membership, in sympathy, fraternity and enthusiasm, from ocean to ocean, from Canada to Mexico.

The prosperous condition of the Order is attested by the following facts: Membership, for the year 1903, in round numbers, 108,000; military companies 51; total receipts for the two

preceding years \$1,935,000.00; paid for sick and funeral benefits \$381,500.00; for charitable purposes \$114,399.00; total disbursements \$930,000.00; and a balance on hand of \$1,076,000.00. The Ladies Auxiliary, with a membership of 31,000, paid out for sick and funeral benefits \$48,500.00; for charitable purposes \$6,720.00, having a cash balance on hand of \$111,500.00.

CATHOLIC BENEVOLENT LEGION.

AMONG the many Catholic Fraternal Societies in existence to-day there is none that has done more for the Catholic homes of this country than the Catholic Benevolent Legion. It was founded in the City of Brooklyn, N. Y., on the 5th day of September, 1881, and during the twenty-one years, from its foundation until 1902, it distributed amongst the beneficiaries of its deceased comrades the vast sum of fourteen million dollars (\$14,000,000,) besides paying to its disabled comrades the sum of (\$108,500) one hundred and eight thousand five hundred dollars.

The object for which it was instituted and the spirit of fraternal charity which actuated the eleven men who founded this admirable organization, has been strictly adhered to, from the date of its incorporation down to the present time.

The first Council was instituted by George R. Kuhn, M. D., John C. McGuire, John D. Keiley, John Rooney, John D. Carroll, William G. Ross, James H. Breen, Thomas Cassin, Patrick F. Keany, David T. Leahy and Robert Myhan, and was known as "The Supreme Council," from which has sprung up 709 Councils with a membership of 37,000 scattered over twenty-five States of the Union, besides a number of Councils which are located in the Dominion of Canada.

Five of the Charter members are still living, (1903,) all of whom are honored and respected citizens of the Borough of Brooklyn, as were also their colleagues who have passed away.

The Legion at large feels justly proud of the men who formed such a grand organization which has done such a vast amount

of good, and has been so carefully, honestly and economically managed from the day it was instituted.

Its funds have been carefully guarded, and every dollar of the millions which have passed through its official hands has been honestly and faithfully accounted for.

It has received the sanction and approval of all the Dignitaries of the Church of this country, and under date of Dec. 12, 1902, His Eminence Cardinal Gibbons, of Baltimore, again renewed his unqualified endorsement and approval of the Legion, and praised it for the good work it has done in providing and maintaining the Catholic homes of our country.

"When I gave my approval to the establishment of the Catholic Benevolent Legion in the Archdiocese of Baltimore," writes His Eminence, "I held and stated that any laudable enterprise whose aim is to bring our Catholic men together with a view to co-operating with one another is deserving of encouragement.

That the society then proposed to be established was intended not only to create a friendly intercourse among our Catholic men, but was well calculated to foster a spirit of judicious economy and an honorable emulation in advancing their temporal interests.

That every one who became a member of this society would derive, in my estimation, a two-fold advantage from the step which he took.

First, he would increase his prospective income ; secondly, he would acquire a habit of self-denial and economy which is specially desirable in young men who are surrounded by so many sources of temptation. And I said, that to make the association a permanent success, two conditions were essential :—First, the association should be governed by a wise and well matured code of laws ; secondly, these rules should be rigidly and impartially enforced.

And I now learn with pleasure that the Order, founded over twenty-one years ago, has thus far accomplished its mission.

That as a result of the business tact and judgment I then hoped for, it has gone on collecting from its members the premiums or assessments from which it continues to regularly meet

its obligations. Again, the educational influences of the Order, both moral and secular, upon our Catholic men have been most noticeable.

For its good work, and especially its charity in collecting and dispensing nearly fifteen millions of dollars to the beneficiaries of about seventy-four hundred deceased members, whereby so many of their families have been raised above mendicancy, their homes preserved and their children educated in religion and to be useful citizens, I again commend the Order, and renew my cordial approbation."

All Catholic men between the ages of 18 and 55 years are eligible for membership, providing they can pass a good physical examination. Its rates of assessments are based upon the age of the applicant when he enters and the amount of insurance he applies for.

Policies are issued for \$250.00, \$500.00, \$1,000, \$2,000, and \$3,000, which brings the Legion within reach of all, no matter what their condition in life may be, who are desirous of placing the mantle of protection around their homes to guard and protect those who are near and dear to them.

The following were elected officers of the organization for 1902-3: President, Richard B. Tippet, Baltimore, Md.; Vice-President, Edmund D. Hennessy, Brooklyn, N. Y.; Secretary, John D. Carroll, Brooklyn, N. Y.; Treasurer, James A. Rowe, Newark, N. J. Mr. Tippet, a prominent lawyer, an eloquent and convincing speaker and a man of much energy and ability, has done effective work for the organization, and has given it a new impetus. Under his direction, and inspiring ardor, it has increased rapidly in membership, and bids fair to surpass even its past record.

The system of organization of the Catholic Benevolent Legion provides in its plan of government, a Supreme Council; State Councils; comprised of representatives from all the Councils in a given State, and Local Councils. In the State of New York the State Council was formed in April, 1883. The number of councils at that time were few, the membership small, and the society in its very infancy. The New York State Council has

kept steadily at work until to-day it represents a membership in the State of about 20,000 members, divided into about 240 Councils. There are Councils in all the cities of the State and in many of the towns. The bulk of the membership in the State of New York lies in that territory known as Greater New York, there being about 5,000 members in Manhattan; 6,000 in Brooklyn, and about 1,200 in the Bronx, Richmond and Queens.

New York State Council meets annually and is composed of representatives from the local councils and these annual meetings are looked forward to with great expectation by the representatives. The State Council usually meets in different cities in each successive year and is always attended with great enthusiasm, and a good deal of practical work is done at the meetings.

The plan of government by the State Council divides the State into fourteen districts, two districts being in Brooklyn; one in Manhattan; one in Staten Island; one in Albany; one in Troy; one in Buffalo; one in Syracuse; one in Binghamton; one in Rochester; one in Hudson; one in Flushing; and one in Jamaica. These districts are presided over by a District Deputy and through the District Deputy, Deputy State Chancellors are appointed, whose duty it is to look over the Councils' books, audit their accounts and install their officers. Every President of a Council and every Chancellor of a Council and every Deputy State Chancellor is a member of the district in which he resides.

It will therefore be seen that the real work of the Legion is done through the District system, for through the district system close touch is made with the membership at large, through the officers of the councils. In all fraternal organizations, and especially in the Catholic Benevolent Legion, the missionary work must be done by personal effort, and recognizing this to be the case, the State Officers visit all the principal cities of the State of New York, these meetings usually being held on Sundays, with the result that a renewed feeling of confidence is spread, not only amongst the members, but in others not in the organization, that the Catholic Benevolent Legion is a substantial, wise and safe institution. The present State officers feel that a substantial increase in membership from now on may be looked for in the State of New York.

The officers of New York State Council elected for the year 1902-1903 were President, John A. Henneberry, New York City, N. Y.; Vice-President, Michael Werner, Buffalo, N. Y.; Secretary, Thomas B. Lee, New York City, N. Y.; Treasurer, Peter G. Schakers, Brooklyn, New York City, N. Y.

Mr. Henneberry, President of the New York State Council, is an untiring worker in the interests of the organization, and has contributed largely to its efficient standing in New York State; as has also the Treasurer, Mr. James A. Rowe, of New Jersey, both within and without that State.

Such organizations as the Catholic Benevolent Legion are deserving of unqualified commendation. They aim at realizing in a secure and comparatively easy way some of the chief ends for which we live and labor. They provide for the families of their members, in case of their disability or death. They alleviate their last suffering by the assurance that want shall be averted from those near and dear to them. They stimulate the courage of the widow and orphans. They afford them the means of battling successfully against the adversities of the world. They enable the careful and provident mother to maintain, educate and rear her children as good Christians and useful members of society. They bespeak a continued interest of the members of the fraternity or union in the family of their deceased associate, and an effort to procure suitable employment for the children.

A workman acting by himself and for himself frequently forgets, until too late, the important duty of making provision for his helpless family. His example teaches selfishness, improvidence and vicious habits to his children. In their poverty and bitter need they are prompted each to look out for himself. The tie to the family center is broken. They lose sight of one another, and their fortune is as varying as their environments. Again, the mother's death may be hastened through the weight of her sorrow and the consciousness of her helplessness. Then the last hope is gone. No one is left to guide them in the way of religion, in the path of morality, in the instruction of the schools. How many children might be saved to the Church and morality, to the school and usefulness, if provision were made for them be-

fore the death of the father—if they could continue to live under the family roof-tree.

Men are differently constituted. A great many of our working people seem to lack the power to save. There can be no doubt that every man of that class would derive advantage from joining such a fraternal benefit association. In it he would meet the best element of working men—men who read and think, men who enjoy a sense of manly independence in the consciousness that neither in sickness, disability nor death need they or their families fear the poorhouse or soul withering consequences of abject poverty. Membership in it would teach him to be practical, industrious, economical and attentive to the probable wants of the future. It would make him self-respecting and manly. It would encourage him to strive to provide a home for his family, and to surround himself with the comforts of life, if not the luxuries. It would bring him into closer relationship with his associates of the brotherhood than he would otherwise be. He would become interested in their welfare and they in his. They would advance mutually their common weal. Their interest in his welfare would make him a greater power in the community than ever he was before or could be without their co-operation. In short, he would become a steadier man and a better citizen. The strictly beneficiary society, with its frequent meetings and fraternal association and what is called social accompaniments, as under the management of the Catholic Benevolent Legion, is a system that has been warmly received by our Catholic people, and the admirable supervision of these associations has elicited the respect and confidence of the public generally. There is no doubt also, that such societies are gradually destroying the hurtful influence which Masonry, Oddfellowism and other objectionable organizations have heretofore wielded over careless Catholics. The financial benefits which they confer, as instanced in the record of the Catholic Benevolent Legion, have done much to lessen poverty and to establish families in thrifty ways, and their continued success is worthy the deepest attention and earnest support of all interested in the welfare of the Catholic community.

THE YOUNG MEN'S INSTITUTE.

ALTHOUGH the Young Men's Institute has been in existence only since 1883, its progress has been marvelous. Its remarkable development has drawn toward it more than the usual attention given to beneficial and fraternal organizations. It is the only beneficial and fraternal organization originating in the West, which has become a great national organization.

It has been said that the purpose for which any fraternal organization exists is best expressed in the preamble or constitution which governs such body. What is true of fraternal bodies in general is true of the Young Men's Institute in particular. Looking at the very first section of its constitution we find its objects and purposes thus defined: "Mutual aid and benevolence, the moral, social and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country in accordance with its motto, '*Pro Deo, Pro Patria.*'" The Constitution of the Detached Councils particularizes how this work is carried on, as follows: "In order that these objects may be successfully attained its efforts will be directed toward procuring libraries, halls and reading rooms where young men may meet in social intercourse, that thus an interest may be created in each other's welfare."

The Young Men's Institute, therefore, has a definite purpose and a well defined plan for carrying out its objects. It may not be as successful in distributing its material advantages as some other organizations, but the mutual aid and benevolence which it does bestow have not been limited to its own membership; the distressed and needy in every community without regard to creed have been assisted without respect to membership in the organization. The aid and benevolence bestowed have always been abundant and timely.

The primary purpose of the Order, however, is not so much the financial benefits which flow from membership, as the benefits bestowed by the moral, social and intellectual improvement of the individual members. The Order is not charged with the

duty of sanctifying the whole world, but it aims to improve in a moral way the individual coming under the influence of the society, to make him a better man, a better citizen and a better member of God's Church by precept and example and by so doing to influence his moral nature that moral improvement will be shown.

The social improvement of the individual is not to be neglected, and follows as a sequence to the moral improvement attainable in the organization. Of paramount importance, however, is the intellectual improvement of the member. Nowadays that becomes of special importance. In the every day walks of life the Catholic layman is called upon to give reasons for the faith that is in him, and through the instrumentality of this society, the lectures given, the advice heard, the meeting and continuous commingling with his fellows, he is enabled to thereby actively and intelligently defend God's Church. In this country, in particular, it is all-important that the Catholic laity should be intelligent and well versed in the history of the past, and the history of the particular country in which they live.

The Young Men's Institute, which has branches in nearly every State in the Union and in nearly every place in British Columbia which can support a Council, and also in the Hawaiian and Philippine Islands, was founded in San Francisco, California.

The temporary organization of the society was effected on the 10th day of February, 1883, but the society was not organized into a permanent form until the 4th of the following month, so that the date of the founding of the organization is March 4th, 1883. At the time the Order was established there was no Catholic society which filled the want which was then felt among our Catholic young men. At that time the Catholic societies existing and which, in fact, now exist, other than the Young Men's Institute, were organized on three separate, independent and distinct lines. The first was the Parish Society. This, of course, had no outside connection and when a young man separated from the particular parish in which this society existed, his connection with the organization became completely severed. The second was the National Catholic society, and, in this, mem-

bership was restricted to those of a particular nationality or to the descendants of a particular nationality, and consequently, there could be no union of all Catholics therein. The third was the insurance organization, and as the greater number of our Catholic young men did not desire insurance they were debarred of the privileges of association with this kind of a society, except at great expense.

The men who founded the Young Men's Institute and without mention of whom no sketch of the organization or record of the society would be complete, consisted of John J. McDade, James F. Smith, George R. E. Maxwell, W. H. Gagan, W. T. Ryan and E. I. Sheehan. Five of these men are still living and are yet active spirits in the organization; the other, W. H. Gagan, departed this life in 1898.

Many preliminary meetings were held, and after painstaking care and much deliberation, a Constitution was formed and adopted and officers elected. The founders of the Young men's Institute saw that it was necessary to have a society which would adopt the best characteristic of each of the organizations then existing and unite them into a single society. The Institute has done this in a marked degree and it has accordingly attracted widespread attention.

One of the founders of the organization, James F. Smith, has become a national character. He was selected as the first President of the first council of the Order, Pioneer Council No. I. He was a unique character and possessed that indomitable energy and perseverance which has characterized him not only in connection with the Institute, but in every walk of life where duty called him. As President of what is now known as Pioneer Council No. I, and subsequently, as Grand President of the Pacific Jurisdiction, his name became a household word wherever a branch of the Young Men's Institute existed. At the outbreak of the Spanish-American War, he was Colonel of the First California Regiment and by successive stages became Brigadier General, Governor of the Island of Negros, one of the Justices of the Supreme Court of the Philippines, next accompanied Gov. W. H. Taft as the representative of the United States

Government to the Vatican and was afterward appointed Superintendent of Public Instruction in the City of Manila.

The organizers of the Young Men's Institute turned their thoughts to the establishment of new councils and San José Council No. II was organized in the City of San José, California, on March 30th, 1885, and within five months, councils from number 3 to Vallejo No. 13 were organized and have at all times maintained their existence.

The man who took the initiative in this work of organization was John J. McDade, the first Grand President and afterward, the first Supreme President of the Young Men's Institute. He was one of the most earnest and active members of the organization, and when a sufficient number of Councils had been organized a Grand Council was called and he presided at its deliberations. It was held in San Francisco, California, on the 4th day of July, 1885. He was there elected Grand President. He was re-elected at the second Grand Council held in San José in 1886, and again re-elected at the third Grand Council held in Sacramento, California, in 1887. The fourth Grand Council was held in Stockton, California, in September 1888, prior to which time councils had been organized in Nevada, Oregon, Utah, British Columbia, Montana, Ohio and New York. M. W. Fleming was elected Grand President in San Francisco. He was in turn succeeded by Hon. J. F. Sullivan, who served in the capacity of Grand President for two terms. During his administrations in 1888 and 1890 the Atlantic Jurisdiction was organized with F. E. Mackentepe of Cincinnati, Ohio, as the Grand President. From that time on the organization continued in two jurisdictions, the Pacific Jurisdiction and the Atlantic Jurisdiction. J. F. Smith, heretofore referred to, was elected Grand President at the Grand Council held in Watsonville, California, in 1891. His administration was one of the most memorable in the history of the Order, as he made a tour of the Pacific Jurisdiction during which he visited every council therein. C. P. Rendon was elected Grand President at Fresno, California, in 1892, and was succeeded by the Hon. F. J. Murasky at the Grand Council held in Marys-

ville, California, in 1893. The latter made efforts to convene a Supreme Council of the Order during his term of office, but without success. The tenth Grand Council held in San Francisco, California, in 1894 elevated F. J. Kierce, afterward Supreme President, to the position of Grand President of the Pacific Jurisdiction. Like his predecessor, J. F. Smith, he visited all the councils allotted to the Pacific Jurisdiction. It was during his term of office that a plan for the organization of the Supreme Council satisfactory to the Atlantic and Pacific Jurisdictions was adopted.

The delegates elected to the First Supreme Council from the Pacific Jurisdiction consisted of J. J. McDade, J. F. Sullivan, J. F. Smith, F. J. Murasky, F. J. Kierce, James Gallagher, E. I. Sheehan and Frank McGlynn. John Lynch was elected Grand President of the Pacific Jurisdiction at the eleventh Grand Council held in Vallejo, California, in 1894. It was during his term of office that the first Supreme Council of the Young Men's Institute was held at Denver, Colorado, on February 15th, 1896.

The action of the Supreme Council in separating the Atlantic and Pacific Jurisdictions into the seven Grand Council Jurisdictions now existing shortened his term of office, and owing to the unavoidable absence of past Grand President James F. Smith, John Lynch attended as his Alternate and participated in the deliberations of the First Supreme Council.

The history of the Young Men's Institute since the adjournment of the First Supreme Council centers around the work of that body in controlling and directing the different jurisdictions and Detached Council and in assisting in the carrying on of their works.

The first Supreme Council of the Young Men's Institute selected as the Supreme President John J. McDade of San Francisco, California. The second Supreme Council held in St. Louis, Missouri, in October, 1898, the Third Supreme Council held in Denver, Colorado in 1900 and the fourth Supreme Council held in Omaha, Nebraska, in October, 1902, selected as the Supreme President F. J. Kierce, of San Francisco, Cal.

More than any other fraternal society the Young Men's Institute has modeled its laws and plan of operation after that masterpiece of the world's statesmanship, "The pride of every model and the perfection of every master," the Constitution of the United States.

In our country we have a general government and a Federal Constitution which guides and directs the affairs of the several States, but without interference with their internal workings. In the Young Men's Institute there are a Supreme Council and a Supreme Council Constitution in which is vested supreme authority over the several Grand Council Jurisdictions, having a uniformity of general laws, but without interfering with the local conditions peculiar to the separate Jurisdictions. Beneath the various State Governments exist the County Governments. In the Young Men's Institute there are the Subordinate Councils standing in the same general relations to the different Grand Council Jurisdictions that the several counties stand to their respective States. Under the American plan of government the different territories not yet strong enough to sustain a State Government are under the direct supervision and control of the general government, and in the Institute, to complete the parallel, there are Detached Councils under the direct supervision and control of the Supreme Council and its Officers, because they are not yet able to sustain a Grand Council Jurisdiction or are too far separated from the centers of the Grand Council Jurisdictions. Many of these Detached Councils are to be found in the different parts of the country and in addition to that, there are three Detached Councils in the Hawaiian Islands and one at Manila in the Philippine Islands. On the 16th of November, 1902, a Detached Council was established in Dawson City Yukon Territory with one hundred and forty-three charter members under the name of Judge Council No. 580, in honor of the pioneer priest of the Klondike. Speaking of the Young Men's Institute the Editor of the Catholic Progress of St. Louis, Mo., said :

"I was very much impressed with the evident vigor and zeal of your organization and splendid system. I am indeed very much

interested in the matter of Catholic organization, especially the organization of young Catholic laymen in this country. This is what we need above everything else, and you may be sure I was greatly rejoiced to learn of the vigorous and flourishing condition of your Young Men's Institute. Such societies are, I may almost say, the salvation of the Church in this country. Had such societies generally flourished in this country for the past twenty-five years, we would now have twenty instead of ten millions of Catholics. The leakage of our ranks has been through the young men. If they had been held through the medium of societies, in character like your Young Men's Institute, we would not to-day bewail the loss of millions.

But I believe we have at least realized this, and are seeking to remedy it. I do not know of any organization in this country better adapted or equipped for such work than your own. I hope to see it spread over the entire Union in a few years."

The duties of the members of the Young Men's Institute are manifold; not only do they owe duties to their fellow-members, but they also owe duties to their faith and to their country. The first duty of a member of the Young Men's Institute is to his fellow-members and to the organization. His efforts should be directed to the upbuilding and uplifting of his fellows and to increasing the influence of a society which can appeal to Catholics in every place to unite with him in furthering the interests and purposes of the organization, which presents no line of demarkation as to eligibility for membership, no matter what the age limit may be, or the social or worldly condition of the applicant. The Constitution of our common country declares that all men are created free and equal, and the Young Men's Institute would deem itself unworthy of the name of a Catholic or an American fraternity if it fell short of permitting any practical Catholic to enter its ranks. As its constitution is framed, the young men from the age of eighteen to forty-five are eligible for beneficial membership, while those who are not able to pass a medical examination, or are too far advanced in years for beneficial membership may become associate members in the organization, which membership gives them all of the privileges and ad-

vantages given to the beneficial members, except participation in the sick and funeral benefits. Again, the initiation fees are placed at such a figure that any practical Catholic without respect to his financial position may become a member. In addition to the duties which members owe to the society proper, they also owe duties apart from these; they are charged with the mission of elevating our young men in accordance with the requirements of the constitution of the order. The members should be animated by an apostolic spirit and should be valiant auxiliaries in Church work everywhere. They should aim to preserve the faith and morality of Catholic young men and make them proud of their Church and its traditions, and ever ready to stand by justice and right in all things.

The growth of the Young Men's Institute has been most phenomenal. From the original five members who founded the society in 1883, with no idea that it should be more than a merely local one, it had grown in 1903 to five hundred and eighty-one subordinate councils with a membership in excess of twenty thousand, with these branches spread throughout the whole of the United States and British Columbia and even in the far-off Philippine Islands and Dawson City.

The future prospects are encouraging, if we judge of the organization by its past success. The future success is in the hands of those charged with the work of carrying forward the purposes for which it was founded, not with the idea of advancing their material interests or political aspirations, but with the unfaltering hope of promoting at all times the objects embodied in the motto of the Young Men's Institute.

THE CATHOLIC ORDER OF FORESTERS.

THE Catholic Order of Foresters was chartered May 24, 1883, and on March 1st, 1903, had a membership of 105,745, confined to the Northern States from Maine to California, and also the Canadian Provinces.

The organization had its inception in the Jesuit parish of Chicago, Illinois, and was due to Mr. Thomas Taylor. The assessments are operated on a graded scale of rate according to age; there being two classes, the hazardous and the ordinary. Since its organization, until 1903, the Order has paid out in death claims \$5,111,609, and \$262,000 for sick and funeral benefits. At the time mentioned, the Order held in investments in government, state and municipal bonds \$434,126, and had a cash balance of \$73,592.

The High Chief Rangers of the Order have been successively John F. Scanlan, J. P. Lauth, Patrick J. Cahill, John C. Schubert, and, in 1903, Thomas H. Cannon, with High Secretary, Theo. B. Thiele.

The object of the organization, as stated in its constitution, is to promote Friendship, Unity and True Christian Charity among its members; Friendship in assisting each other by every honorable means; Unity in associating together for mutual support of one another when sick or in distress and in making suitable provision for widows, orphans and dependents of deceased members; True Christian Charity in doing unto each other as we would have others do unto us."

The amount of benefit payable by this Order to the beneficiary of a deceased regular member is \$500, \$1,000, or \$2,000. Beneficiaries must be between the ages of eighteen and forty-five years to be acceptable for membership. While membership is divided into two classes, the ordinary and the hazardous, those engaged in trades or occupations deemed dangerous are ineligible. Thus the interests of the Order are safeguarded, and the amount of death payments kept down to the lowest possible limit.

Persons engaged in any of the following occupations are not eligible to regular membership; Aeronauts, anthracite coal miners, blasters in mines, tunnels and quarries, circus riders, professional acrobats, prize fighters, professional base ball players, professional cyclists, professional outside window washers, railroad switchmen in yards, makers of powder, percussion caps, cartridges, fireworks or any explosive, drop forger, professional diver, sub-marine diver, or any person engaged in the marine life-sav-

ing service, steeple climbers, jockeys, iron and steel bridge builders, or iron and steel building constructors, wild animal tamers, electric light linesmen, makers and handlers of phosphorous, handlers of dynamite, brakemen in or about the yards of steel plants on dinkey trains, window glass workers, namely, all persons working in the mixing room, grinders of the plate on which glass is laid, plate glass workers, namely, all persons employed in the pot house department, plate tampers and all persons working in the mixing department or bath houses, all persons engaged in laying glass upon the bed prior to grinding, plate glass grinding department, namely, the grinder, the repairman who repairs the machinery, the polishing and finishing man, plate glass plaster department, namely, all employees, lead and zinc miners and all other persons whom the High Court shall deem to be engaged in occupations of like hazard as those mentioned.

And persons engaged in certain occupations are eligible to regular membership in the hazardous class only including: Officers, members of crew and other employees of ocean or inland steamers, or sailing vessels, oyster dredgers, railway trainmen, namely, conductors, brakemen, expressmen, baggage-men, news agent, porter, mail clerks, engineers, firemen and all other employees whose occupation requires them to go upon moving trains, railway employees, namely, yardmasters, yardmen, track repairers in cities, telephone and telegraph linesmen, metal polishers, varnish makers, match makers, rubber grinder or mixer, salaried members of fire brigades in cities, salaried police officers and policemen in cities of 10,000 population or over, marble and stone cutters, quarrymen, master miners, gold, silver, copper and iron miners, surface miners, coal miners (except anthracite coal miners), steam shovelers and lifters, slaters, glass bottle blowers and window glass blowers, buzz band, circular and gang sawyers and edgermen, those engaged in any regular military or naval service in time of war, all persons actively engaged in the manufacture or sale of intoxicating liquors, Bessemer, open hearth and crucible steel workers, blast furnace employees, namely, cupola man, top filler, salamander, brakeman, puddler, guide in hoop mill, and men employed as laborers in and around blast furnaces and rolling mills, rod mill employees, namely, puddler and assistant roller and roller's assistant, rougher and rougher's assistant, etc, and all other persons whom the High Court shall deem to be engaged in occupations of like or equal hazard.

No person who for any reason whatever has been expelled from the Order, or who is a member of any society condemned by the Catholic Church, or who has not complied with his Easter duty during the last preceding Easter time, or, if such time has expired, has not approached the Sacraments since that time, is eligible either to regular or honorary membership in the Order.

THE LADIES' CATHOLIC BENEVOLENT ASSOCIATION.

THE Ladies' Catholic Benevolent Association was organized at Titusville, Pa., April 9, 1890, and chartered under the laws of Pennsylvania. It was the first women's fraternal insurance society organized in the United States. It has no State Councils, all business being transacted directly with the Supreme Council, and representatives to the Supreme conventions being direct from subordinate Branches.

In 1903 it was organized in twenty-two states, had 805 subordinate Branches and a total membership of 80,116 with a total protection of \$69,100,000. It had a reserve fund of \$136,187, a surplus in the Beneficiary fund of \$19,924 and a total credit balance of \$193,838.23. It had paid to beneficiaries of deceased members \$2,314,459.27.

A glance through the history of civilization and we find the facts that moulded the conditions of woman and the influences controlling her power for good were entirely those of Christianity down through the long ages up to the discovery of our own country, and since that period the position attained and strengthened by the continued impulses of Christianity has been modified by two important forces—the progress of intellectual refinement and its consequent breaking away of prejudicial influences; and the tendency of all classes and nationalities to become distinctive as a class in the forwarding of some special movement for the advancement or betterment of the human family.

Keeping pace, then, with these progressive ideas, the women

of the past century have to an unprecedented extent distinguished themselves, but no movement inaugurated may be classified of greater worth and broader principles nor more prolific of good results than that conceived and propagated within its last decade by the Catholic women of the age and whose idea resolved itself into the Ladies' Catholic Benevolent Association.

The Ladies' Catholic Benevolent Association is a fraternal and insurance organization composed entirely of women and under their exclusive management and control. The Association was the first of its kind on record where Catholic women have banded themselves together in a united sisterhood for mutual benefit during life and with a provision for those dependent upon them after their own death. It has gained for itself recognition and attained an unquestionable standing among the beneficiary societies of the country.

Early in 1890, a few earnest, thinking women, seeing the need, and feeling that the time for action had been reached, and with an earnest desire for the betterment of their own class, conceived the idea of forming a benefit or insurance organization, to be governed solely by women, and that would admit only women to membership; but this new departure needed experienced minds to direct and these were not found wanting.

Guided by the advice and experiences of long-time members of fraternal societies based upon the lodge system, notably the C. M. B. A., whose strength and record placed it in the foremost-ranks of insurance societies, these few representative women took the lead and scoffing at the idea that to join any society or assist in its formation when intended to make provision for dear ones in the future was to become unwomanly or to step without the bounds of domesticity, they took also the initiative with a determination to succeed. These women from out the homes of Catholic influence were agreed that neither propriety nor any other essential principle would be violated by uniting their efforts for mutual good and a benefit to those that followed.

Interest was at once created through correspondence, and preliminary branches were organized in Pennsylvania, New York and Ohio.

CATHOLIC Encyclopedia and Dictionary

CONTAINING THE WORDS IN COMMON USE RELATING
TO FAITH AND PRACTICE

EDITED BY THE
REV. CHARLES HENRY BOWDEN

A

- Abbot.**—The head of one of the larger monasteries; he is specially consecrated, and has the right to wear a mitre.
- Abjuration.**—The renouncing of false doctrine required from heretics on their being reconciled to the Church.
- Ablution.**—Washing, a term especially applied to the purifying of the priest's fingers after the Communion in the Mass.
- Absolution.**—The forgiveness of sins by the priest in the sacrament of penance.
- Abstinence, Days of.**—When meat is not permitted.
- Accident.**—What may be present or absent without alteration of the subject; the appearances of a thing, which we perceive by the senses, are called accidents because they may or may not be in the thing without its ceasing to exist.
- Accidents, Eucharistic.**—Though an accident cannot naturally exist, in the Holy Sacrament the accidents of bread and wine remain after these substances have ceased to exist, being sustained by divine power. Our Lord is to them instead of a substance. They lean upon Him, yet do not touch Him; and as in the Incarnation the Sacred Humanity has no human person to support it, so in Transubstantiation, the accidents are without a substance to uphold them.
- Acolyte.**—One of the minor Orders; term also used for servers at the altar in general.
- Acts of Martyrs.**—The proceedings of their trial and death, recorded at the time, principally by notaries appointed for the purpose.
- Actual Grace.**—The supernatural aid necessary for any good action.
- Actual Sin.**—Every sin which we ourselves commit. Actual sin is divided into MORTAL and VENIAL sin (which see).
- Ad Limina Apostolorum.**—To the threshold of the Apostles, a term used for visits to Rome, especially those made officially by bishops and others.
- Adoration of the Cross.**—Part of the Office on Good Friday, when the Crucifix is unveiled and kissed by the clergy and people.
- Advent.**—First or second coming of Christ; the penitential season before Christmas.
- Affinity.**—All who are related by blood to the husband are related in the same degree, by affinity, to the wife; and *vice versa*. In baptism and confirmation the minister and the sponsors contract a *spiritual* affinity with the child and its parents, so that between them no marriage can be lawfully or validly contracted.
- Agape.**—A name given to the brotherly feasts of the early Christians.
- Agnostic.**—One who disclaims any knowledge of God, or of the origin of the universe.

- Agnus Dei.**—A triple prayer occurring in the Mass and at the end of Litanies; wax stamped with the image of the "Lamb of God," and blessed by the Pope every seventh year of his reign.
- Alb.**—A vestment of white linen reaching to the feet, worn by the priest at Mass. It is symbolical of innocence of life.
- Alienation.**—The transfer to another of dominion, usufruct, or right as to property; alienation of ecclesiastical goods is forbidden by divine, civil, and canon law unless with just cause, due formality observed, and the consent of the Holy See.
- Alleluia.**—From two Hebrew words meaning "Praise the Lord," an ejaculation used during joyful seasons. St. John heard the Angels singing it in heaven (Apoc. xix. 1), and in St. Jerome's time children were taught it as soon as they could speak, and the Christian peasants in Palestine sang it at the plough. It is always used in the Mass between the Epistle and Gospel except during times of penance.
- All Saints.**—Feast November 1st. This originated at the dedication of the cleansed and purified Pantheon at Rome under the title of S. Maria ad Martyres in 701; it was later extended to the Universal Church as a feast of all the Saints in heaven.
- All Souls.**—The commemoration of all the faithful departed on November 2nd; the Mass is that for the Dead, and the Office of the Dead is added to that of the day. All Altars are privileged on that day.
- Alms for Mass.**—Money given for saying a Mass; not as a price (which would be simony), but as alms for the support of the priest (1 Cor. ix. 13).
- Alpha and Omega.**—The first and last letters of the Greek Alphabet; hence denoting the beginning and end. (Apoc. i. 8, etc.)
- Altar.**—Place of sacrifice; an altar for Mass must be of stone, duly consecrated, and contains relics of Martyrs; portable altar-stones are also used.
- Altar Breads.**—Unleavened wheaten bread, in the form of wafers, specially prepared for consecration in the Mass.
- Altar Cards.**—Three cards placed on the altar at Mass, containing the prayers to be said by the priest when the use of the Missal is not convenient.
- Ambo.**—A kind of large pulpit with a double ascent (whence the name), from which in former times the Gospels and Epistles were read, now in use in some places.
- Ambrosian Rite.**—The ancient liturgy still in use at Milan.
- Amen.**—A Hebrew word expressing assent to the declaration or prayer which it follows.
- Amice.**—A rectangular piece of linen which the priest wears on his shoulders at Mass after placing it first on his head. It represents divine hope, which the Apostle calls the helmet of salvation (1 Thess. v. 8).
- Anathema.**—A thing accursed (*See* 1 Cor. xix. 22).
- Anchorite.**—One who has retired from the world; a recluse or hermit.
- Angelic Doctor.**—St. Thomas Aquinas (1274).
- Angels.**—Pure spirits without bodies, created by God before man; they form a hierarchy of nine choirs, viz., Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels (the word Angel is derived from the Greek term for messenger).
- Angelus.**—A devotion in memory of the Incarnation practised morning, noon and night, the signal being given by a bell; also called the Ave Maria.
- Anniversary.**—The annual remembrance of the dead, for which a special Mass and prayers are provided in the Liturgy.
- Annunciation.**—When the Archangel Gabriel saluted Mary as full of grace, and made known to her the Incarnation of God the Son (Luke i). Feast March 25th.
- Antichrist.**—The great enemy of Christ and persecutor of the Church, who is to come before the end of the world (2 Thess. ii. 3-8).
- Antiphon.**—An anthem which is sung or said before the altar after each psalm in the Divine Office; also four in honour of Blessed Virgin Mary, varying with the seasons, occur at the end of Compline.
- Antipopes.**—Men who claimed the title of Pope without having been duly elected.
- Apocrypha.**—Those books claiming an origin that might entitle them to a place in the Canon, or once supposed to be Scripture, but finally rejected by the Church.
- Apostacy.**—The renunciation of the Catholic faith by one who has possessed it.

Apostle.—From the Greek, signifying envoy. Besides the Apostles of Christ named in the Gospels and Acts, various Saints are styled apostles of particular places or people; *e.g.*, St. Augustine of England, St. Patrick of Ireland, St. Peter Claver of the negroes, etc.

Apostolic.—A mark of the Church, because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.

Archbishop.—The chief of the bishops of his province.

Archimandrite.—A Greek title often used as synonymous with Abbot, but more properly the head over a number of monasteries, whereas an Abbot presides over one.

Arians.—Heretics in the fourth and later centuries, who denied the Divinity of Christ.

Ascension Day.—A movable feast, forty days after Easter, celebrating the Ascension of Christ from the Mount of Olives in sight of His holy Mother and disciples.

Ascetic, -al (of literature). Relating to the practice of virtue and perfection; (of persons), leading pious and austere lives.

Ash Wednesday.—The first day of Lent, when ashes are blessed, and placed upon the heads of each of the people with the words, "Remember, man, that thou art dust, and unto dust thou shalt return."

Asperges.—The ceremony of sprinkling the people with holy water before High Mass on Sunday; the name being taken from the first word of the verse (Ps. l. 9), with which the rite begins.

Aspersory.—Instrument for sprinkling holy water.

Assumption B. V. M.—The taking up of Our Lady, after her death and burial, into heaven, attendel by Angels. (Feast 15th August.)

Assumption, Sisters of the.—Founded by Mgr. Affre, Archbishop of Paris, in 1839, chiefly as an educational Order.

Atheist.—One who does not believe in God.

Attention.—An act of the understanding by which a man considers what he is doing; it differs from intention, because the latter is an act of the will with regard to an end. Attention may be internal, or merely external.

Attributes, Divine.—A theological term

for the perfections of God; *e.g.*, infinity, omnipotence, goodness, etc.

Attrition.—Sorrow for sin, proceeding from the fear of God.

Augustinians.—An Order (originally of Hermits) following the Rule of St. Augustine. The present constitutions were compiled in 1278.

Aureole.—A special accidental reward, bestowed in heaven upon Martyrs, Virgins, and Doctors; (less accurately) the nimbus or halo represented in art round the head of a Saint.

Aurora.—The dawn preceding sunrise, before which Mass may not be celebrated; its length is approximately estimated, and varies with different seasons of the year. There is a special Mass for the aurora on Christmas Day.

Authentication of a Relic.—A written testimony as to genuineness given by the bishop or other competent authority when he seals up the reliquary.

Ave Maria.—The chief prayer to the Blessed Virgin which the Church uses, the first part consisting of the inspired words of the Angel Gabriel and St. Elizabeth (Luke i.); the second part added by the Church, under the guidance of the same Holy Spirit. This prayer is said so frequently to recall to our minds the Incarnation of God the Son, and to honour His Blessed Mother.

B

Baldacchino.—A canopy used in processions, or over an altar.

Banns.—Publication in church of the names of persons wishing to be married, in order to discover if any impediment exists.

Baptism.—A Sacrament which cleanses us from original sin (and from actual sin in case of adults); it also makes us Christians, children of God and members of the Church. It is necessary for salvation (St. John iii. 5). The ordinary minister is a priest, but any lay person may baptize in case of necessity.

Baptism, Form of.—The words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" which must be said at the same time that water is poured on the head of the subject.

Baptismal Vows.—The promises in baptism to renounce the devil and all his works and pomps.

- Baptistery.**—A portion of the church, generally near the door, set apart and railed off to contain the font.
- Barnabites.**—Regular Clerks of the Congregation of St. Paul, founded in the sixteenth century by St. Antony Zaccaria, so called from a church of St. Barnabas at Milan, which belonged to them.
- Basilians.**—An Order of Monks dating back to St. Basil (379).
- Basilica.**—One of the principal churches of the highest dignity; other classes are:—cathedral, collegiate, baptismal, parochial, mother (matrices), or filial churches.
- Beads.**—A method of counting each Pater (large bead) and Ave (small bead), or other prayers in rosaries and chaplets. *See* BLESSING.
- Beatification.**—There are two kinds: 1. *formal*, in which, the virtues and miracles of the servant of God being proved, the Sovereign Pontiff allows him to be called by the title of "beatus," and grants Mass and office in his honour (this is not always done in the decree), though generally with some local restriction; 2. "*aequipollent*," that is, when the Pope allows the ancient fame of a servant of God, and confirms the local sentence of the ordinary or delegate approving the cultus paid to him. The latter was done in the case of the English Martyrs in 1886.
- Beatitude.**—That perfect good which completely satisfies all desire. Man has been raised to a supernatural state, and his eternal beatitude consists in God seen face to face.
- Beatitudes, Eight.**—The blessings pronounced by our Lord at the beginning of the Sermon on the Mount.
- Bells, Church.**—These have to be solemnly blessed by the bishop, being anointed outside with holy oil of the sick, and with chrism inside; they are used to summon the faithful, and excite their devotion, to drive away storms and evil spirits. They are ordered to be rung morning, noon and evening for the devotion of the Angelus or Ave Maria, and on Friday afternoon for the commemoration of our Lord's Passion. They are also rung at night as a signal for the *De profundis* to be said for the Holy Souls in Purgatory.
- Benedictines.**—The first and chief monastic Order in the West; founded by the Patriarch of monks, St. Benedict, at Subiaco, and removed to Monte Cassino in 529. They recite the Divine Office at the canonical hours, and are at other times employed in study, teaching or manual labour. It has been the fruitful parent of innumerable Saints; and it is to this order that the conversion of England by St. Augustine was owing. The same Order for nuns was founded by St. Scholastica, sister of St. Benedict.
- Benediction, Rite of.**—After the Blessed Sacrament has been exposed for adoration, the monstrance or pyx containing It is raised in the form of a cross to bless the people.
- Benedictus.**—The Cantic of Zachary (Luke i. 68).
- Benefice.**—A right of receiving the profits of Church property, on account of the discharge of a spiritual office.
- Berretta.**—A black cap worn by a priest. Cardinals have red, bishops purple ones.
- Betrothal.**—*See* ESPOUSAL.
- Bible.**—The ordinary name, since St. Chrysostom, for the collection of the Books of the Old and New Testament. *See* INSPIRATION, SCRIPTURE.
- Bilocation.**—The personal presence of the same individual in more than one place at the same time; this is recorded of many Saints: *e.g.*, St. Philip Neri and St. Catherine of Ricci visited each other without leaving their respective homes at Rome and Prato.
- Bishop in Partibus Infidelium.**—A bishop consecrated to a see formerly existing, but now in a non-Christian country. He is also called a "titular bishop." Auxiliary bishops and Vicars Apostolic generally have this rank.
- Blackfriars.**—The old name in England for Dominicans.
- Blasphemy.**—Any word or speech insulting to God.
- Blessings.**—1. Which set apart a person or thing for the service of God. 2. Which invoke the blessing of God on persons or things. Numerous forms of blessings are authorized for different objects; *e.g.*, different classes of persons, food, houses, fields, ships, railways, telegraphs, etc. A simple blessing is given by the sign of the cross. Rosaries, crucifixes, and medals must be blessed by those having faculties for the purpose, before the owner can gain the indulgences attached to their possession or use.
- Boat.**—A small vessel in that shape, containing the incense to be burnt in the thurible.
- Bollandists.**—A name given to the Jesuit editors of the *Acta Sanctorum*,

- which is the largest collection of Lives of Saints.
- Breviary.**—The book containing the Divine Office recited by the clergy.
- Bridgettines.**—An Order founded by St. Bridget of Sweden in the fourteenth century, of nuns chiefly, but monks also. The monastery of Syon, near Brentford, belonged to them before Henry VIII.; and this community, having taken refuge at Lisbon, has always survived, and returned to England.
- Brief.**—A form of Pontifical letter, signed by the Secretary of Briefs, and sealed with the Ring of the Fisherman.
- Bull.**—The more formal and solemn kind of Papal letter; it commences " (Leo) episcopus, servus servorum Dei," and has a leaden seal (*bull*) attached to it.
- Burse.**—A square case for the corporal of the ecclesiastical colour of the day.

C

- Calumny.**—The propagation of false accusations against our neighbour.
- Calvary.**—1. The mount where Christ was crucified; 2. A complete representation of the Crucifixion, with figures of our Lady and St. John and the two thieves.
- Calvinists.**—Besides adopting other Protestant doctrines, Calvin taught absolute predestination and reprobation to heaven or hell, apart from any merit or demerit on the part of man.
- Camaldolese.**—An austere religious Order founded by St. Romauld in 1012, at Camaldoli, among the Apennines, thirty miles east of Florence.
- Camera Apostolica.**—The department of the Roman Court charged with the administration of the Pontifical exchequer, presided over by the Cardinal Camerlengo (Treasurer or Chamberlain).
- Cameriere Segreto.**—The title of chamberlains of the Camera Segreta, or private apartments of the Pope's residence.
- Candlemas.**—Feast of the Purification of B. V. M. (2 Feb.), when candles are blessed and distributed to the faithful, to be lighted during the procession and at Mass, and afterwards at the bedside of the dying.
- Candles.**—Used on every altar with a spiritual significance. Two are necessary at Low Mass, six at High Mass, and twelve at Benediction, if the Blessed Sacrament is exposed.
- Canon.**—A member of a Cathedral or other Collegiate Chapter, formerly living according to a rule, the word for which in Greek is *canon*.
- Canon Law.**—The rules or laws relating to faith, morals, and discipline, prescribed or proposed to Christians by ecclesiastical authority.
- Canon of Scripture.**—List of inspired books accepted on the authority of the Church: the name Canon may have been given because they were a rule for the faith; or because these books were admitted by the rule of the Church.
- Canon of the Mass.**—The part of the Mass from the Sanctus to the Communion; or, more strictly speaking, to the Pater Noster.
- Canons Regular.**—The two chief Orders of these are—1. Of St. Augustine; 2. Of the Lateran. There are also Canonesses of each Order.
- Canonical Hours.**—The different parts of the Divine Office which follow and are named after the hours of the day.
- Canonization.**—The public testimony of the Church to the sanctity and glory of one of the faithful departed. This testimony is issued in the form of a judgment, decreeing to the person in question the honours due to those who are reigning with God in heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, and his feasts kept, and public honours are paid to his relics. This judgment of the Church is infallible.
- Cantor.**—A singer; formerly the official in a collegiate or cathedral church who instructed the choristers and directed the chanting. This office had sometimes a valuable prebend attached to it.
- Capital Sins.**—So called because they are the sources from which all other sins proceed. There are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.
- Cappa Magna.**—A long garment with a train, worn by bishops and cardinals. The hood is lined with silk or fur, according to the season.
- Capuchins.**—A branch of the Franciscan order, dating from 1528.
- Cardinal.**—A name first given (in the fourth century) to the priests having charge of the Roman parish churches or "titles," and now to the immediate counsellors and assistants of the Sovereign Pontiff, whose election rests with them. The college of Car-

dinals consists of six bishops, fifty priests, and fourteen deacons; but the number is seldom complete.

Carmelites.—A Religious Order said to have been founded by Berthold, a Crusader, who was a hermit in Calabria. After seeing Elias in vision he retired to Mount Carmel, where he was joined by other hermits living there, who claimed their descent in uninterrupted succession from that prophet. They were given a rule in 1209 by Albert, Patriarch of Jerusalem. On crossing over to Europe they renounced the eremitical life, and this and other mitigations of the rule were sanctioned in 1247 by Innocent IV., who confirmed them under the title of Friars of our Lady of Mount Carmel. There are also nuns of the same Order.

Carmelites, Discalced.—An austere reform of the Carmelite Order both for men and women, the work of St. Teresa and St. John of the Cross, aided by St. Peter of Alcantara. They are barefooted.

Carnival.—From *carne* *levare*, remove meat—the three days before Lent (or sometimes longer), a special season for feasting and mirth in Catholic countries. As this easily degenerates into riot, the Church encourages pious exercises at this time, and Exposition of the Blessed Sacrament is usual.

Carthusians.—An Order founded in 1086 by St. Bruno in a desert valley of the Alps four thousand feet above the sea, near Grenoble, called the Chartreuse, whence the name, corrupted in England into Charterhouse. This is the only ancient Order which has never needed reform. The monks live entirely apart from one another, and meet only to say Vespers and Matins together. Their rule is very austere, so much so that religious men of any of the mendicant Orders are allowed to exchange their Order for that of the Carthusians; but no one can pass from the Carthusians to any other Order.

Cassock.—The long black garment which is the ordinary dress of priests and clerics.

Casuistry.—The science which deals with cases of conscience.

Catacombs.—Underground passages and chambers, especially those in the neighbourhood of Rome, used by the early Christians for concealment and also for worship and burial. The bodies of the early martyrs, now honoured in the Roman churches, rested

there for a time. In more recent times those bodies, with or without names, which are found with the proofs of martyrdom are distributed for veneration in different churches throughout the world.

Catafalque.—An erection like a bier, which is placed in front of the altar at a Requiem when the body is not present.

Catechism.—A summary of Christian doctrine, usually in the form of question and answer.

Catechumen.—A person not baptized, but under preparation for baptism.

Cathedral.—The church in which the bishop of a diocese has his chair (*cathedra*) or throne, and performs the chief pontifical functions of the year.

Cathedraticum.—An annual tax from the churches and beneficed clergy of the diocese, exacted by the bishop, and paid at the synod.

Catholic or Universal.—A mark of the Church, because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all. See POPE, etc.

Celebrant.—The priest who celebrates Mass; the word is sometimes applied to the officiant in other ceremonies.

Cemetery.—"Sleeping-place" or churchyard; ground set apart and consecrated by the bishop to receive the bodies of Christians. The burial of excommunicated persons in a Catholic cemetery is unlawful. Should such an interment have been violently effected, the remains of the excommunicated person should be exhumed if distinguishable; if not, the cemetery should be reconciled by the aspersion of holy water solemnly blessed, as at the dedication of a church.

Censure.—A spiritual penalty imposed for the correction and amendment of offenders, by which a baptized person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of certain spiritual advantages.

Chalice.—A vessel of precious metal in the form of a cup, specially consecrated to contain the Precious Blood at Mass.

Chains of St. Peter.—Two were preserved, one with which the Apostle was bound at Jerusalem, the other at Rome; when the former was brought to Rome by the Empress Eudoxia, about 439, and placed near the Roman one, the two joined miraculously.

They are still venerated in the church of St. Peter *ad vincula* (Feast, August 1).

Chant, Plain.—A solemn style of diatonic, unisonous music, without strictly measured time, which is believed to have been sung in the Christian Church since its first foundation.

Chantry.—A chapel set apart for the offering of Masses for a particular soul or intention.

Chaplet.—A general term for the Rosary and other devotions which are said on beads.

Chapter.—The body of canons of a cathedral or other collegiate church; an assembly of monks or other religious.

Character.—A mark or seal on the soul which cannot be effaced. It is given by the Sacraments of Baptism, Confirmation, and Holy Order, and therefore these Sacraments cannot be repeated.

Charity.—A supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake. We must love God because He is infinitely good in Himself, and infinitely good to us; and we show our love by keeping His commandments.

Charity, Institute of.—A Congregation founded by Antonio Rosmini in 1828 in the north of Italy.

Charity, Order of.—“Four things are to be loved: 1. What is above us—God; 2. What we are; 3. What is beside us—our neighbour; 4. What is beneath us—our own body” (St. Augustine).

Charity, Sisters of.—An active Order of women founded by St. Vincent of Paul and the Ven. Louise de Marillac (Mlle. Le Gras) in 1634-5.

Charity of St. Paul, Sisters of.—A congregation founded in France in 1704, and introduced into England in 1847.

Chasuble.—The outer and chief vestment worn by the priest at Mass, with a cross upon it.

Childhood, Society of the Holy.—For the redemption of pagan children; founded by Mgr. de Forbin-Janson and Mlle. Jaricot in 1842. Members, who must be under twenty-one, give one halfpenny per month, and these alms support numerous orphanages in the Far East, and rescue abandoned Chinese babies.

Choir.—From the Latin *chorus*, the singers at the Divine offices; from

their usual place, the space between the altar and the nave came to be called a choir.

Chrism.—See OILS.

Christ.—Word meaning “anointed,” a name of our Lord.

Christian.—A follower of Christ (Acts xi. 26).

Christian Brothers.—Brothers of the Christian Schools, a congregation of laymen founded for the education of the poor by the Ven. John Baptist de la Salle in 1684. The Irish Christian Brothers are a separate body on similar lines.

Christmas.—The Feast of our Lord's Nativity and the season accompanying it. On this feast alone Mass is said at midnight, and every priest is allowed to celebrate three masses.

Church, Catholic.—The union of all the faithful under one head, Jesus Christ.

Church Militant.—The faithful on earth still in a state of warfare; distinguished from the Church triumphant in heaven, or suffering in Purgatory.

Churching.—The blessing of women after childbirth.

Ciborium.—A canopy resting on columns above the altar; term also used for the tabernacle and for the pyx in which the B. Sacrament is kept.

Cistercians.—An austere reform of the Benedictine Order founded by St. Robert in 1098 at Citeaux (Cistericum), whence the name. His work was carried on by St. Stephen Harding, who was regarded as the second founder. There are also Cisterian nuns.

Civil Law.—The Law of Rome, owing its form chiefly to the Emperor Justinian: this prevails in most countries, and is recognized by the Church as deciding cases for which her own Canon law does not specifically provide. Sometimes this term is used less accurately of any law proceeding from secular as distinguished from ecclesiastical authority.

Clandestine Marriage.—One without the presence of the parish priest and two witnesses. The Council of Trent decreed such a marriage to be not only unlawful, as before, but also invalid; but this decree is not yet promulgated in England, though binding in most other countries. Marriages are also called clandestine, when the publication of the banns is unlawfully omitted; but this does not render them invalid.

Clausura.—See ENCLOSURE.

Cloister.—A covered passage, usually round a quadrangle, in a convent or

monastery; hence also a general term for religious houses and life.

Clothing.—Investing a postulant with the religious habit on entering the novitiate.

Coadjutor Bishop.—One appointed to help another in diocesan work, sometimes with the right of succession.

Coat of Treves, Holy.—The seamless garment worn by Christ, and said to have been woven by Our Lady, for which the soldiers cast lots at the Crucifixion. It was brought to Treves by St. Helena in the fourth century.

Codex.—An ancient MS., especially of the Holy Scriptures; the most celebrated of these are at the Vatican at Rome, the Alexandrine in the British Museum, and the Sinaitic at St Petersburg.

Colettines.—A reform of the Order of Poor Clares in 1436 by St. Colette, who brought back many convents in France and Flanders to the strict Rule given by St. Francis to St. Clare. Most of the Convents of poor Clares in England follow this rule.

Collation.—The evening refection, limited in quantity, which is permitted on a fast day.

College, Sacred.—The whole body of Cardinals.

Colours, Ecclesiastical.—White on feasts of our Lord and our Lady, and saints not martyrs; red on Pentecost and feasts of Apostles and martyrs; violet in Lent, Advent and other penitential times; green on a Sunday or feria throughout the rest of the year; black in Masses for the dead and on Good Friday.

Colours, Papal.—At one time yellow and red, but Napoleon I., having adopted these colours for his troops in Italy, Pius VII., in 1808, chose white and yellow, and these have since been retained.

Commandments, Division of the Ten.—The Church follows that of St. Augustine, who places three relating to God in the first table, and in the second table seven relating to our neighbour.

Commandments of the Church.—The chief ones are:—1. To keep the Sundays and Holy days of Obligation holy by hearing Mass and resting from servile works. 2. To keep the days of fasting and abstinence appointed by the Church. 3. To go to confession at least once a year. 4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts. 5. To contribute to

the support of our pastors. 6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

Commemoration.—When two offices of greater and less rank occur on the same day, commemoration is made of the lesser in the Office and Mass.

Commendation of the Soul.—Prayers recited by the priest at the bedside of a dying person.

Communion of Saints.—All the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

Communion, Spiritual.—An earnest desire to receive the Blessed Sacrament when we have not the means to communicate in reality. It may well be made at any time, but best in time of Mass.

Commutation.—The change of a good work, which is promised or of obligation, to another approximately equal by competent authority.

Compassion B. V. M.—Her participation in the Passion of Christ, by which she co-operated in the redemption of the world. The will of Christ and Mary was altogether one and their holocaust one; both offered alike to God, He in the Blood of His Flesh, she in the blood of her heart. As the Passion was the sacrifice which Christ made upon the Cross, so the Compassion was the sacrifice of Mary beneath the Cross; it was her offering to the Eternal Father, an offering made by a sinless creature for the sins of her fellow-creatures.

Compline.—See OFFICE.

Compostella, Santiago de.—A city in Galicia, Spain, resorted to for many centuries by pilgrims to the tomb of St. James (Santiago). It ranks with Rome and Jerusalem among the chief pilgrimages of the Church.

Conclave.—The assembly of the Cardinals for the election of a new Pope.

Concordat.—A treaty between the Holy See and a secular State concerning the interests of religion.

Concupiscence.—The appetite which tends to the gratification of the senses.

Concursus.—A competition by examination as to fitness for an appointment; e.g., the care of a parish.

Conferences, Ecclesiastical.—Periodical meetings of the clergy for the discussion of theological cases.

Confession.—To accuse ourselves of our sins to a priest; an ordinary name for the whole administration of the

Sacrament of Penance, of which this is a part; the altar over the tomb of a martyr.

Confession, Preparation for.—Four things are necessary: 1. We must heartily pray for grace to make a good confession. 2. We must carefully examine our conscience. 3. We must take time and care to make a good act of contrition. 4. We must resolve by the help of God to renounce our sins, and to begin a new life for the future.

Confessional.—A place designed for hearing confessions through a grating.

Confessor.—One who hears confessions; one who has suffered persecution for religion; a man who is a saint, yet not a martyr.

Confirmation.—A Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians, and soldiers of Jesus Christ. The ordinary minister is a bishop. The recipient takes the name of a Patron Saint, and requires a sponsor.

Confiteor.—"I confess to Almighty God, to B. V. Mary, etc.," a form of prayer used at the beginning of Mass, in the Sacrament of penance, and on other occasions. It came into use in its present form in the thirteenth century.

Confraternity.—Or brotherhood, a society or association instituted for the encouragement of devotion, or for promoting works of piety, religion, and charity, under some rules and regulations, though without being tied to them so far as that the breach or neglect would be sinful.

Congregation.—The body of people in a church, as distinguished from the clergy. (Of priests and religious) a community or order bound together by a common rule, either without vows, or without solemn vows.

Congregations, Roman.—Bodies composed of Cardinals, etc., for the transaction, under the superintendence of the Pope, of the business of the Church. Such are the Congregations: of the Consistory; of the Holy Office of the Inquisition (*see* INQUISITION); of the Index; of Rites; of Bishops and Regulars; of Propaganda; of Indulgences, etc.

Consanguinity.—Blood-relationship; the degree is reckoned according to the number of steps of descent from the common parent: *e.g.*, a brother and sister are related in the first degree, third cousins in the fourth degree. Consanguinity as far as the fourth

degree is an impediment to marriage, which makes it not only unlawful but invalid, unless a dispensation be obtained.

Conscience.—An act of our judgment, dictating what we ought to do or omit in order to act in conformity with the law of God.

Consecration.—The form of words by which bread and wine in the Mass are changed into the Body and Blood of Christ. *See* DEDICATION.

Consistory.—The assembly of Cardinals convoked by the Supreme Pontiff.

Consubstantial.—The word inserted in the Nicene Creed against the Arian denial of the Divinity of Christ.

Contemplation.—A higher form of mental prayer.

Contemplative Orders.—Those which devote themselves to prayer and solitude rather than to missionary or charitable works.

Contrition.—A hearty sorrow for our sins because by them we have offended God, who is infinitely good in Himself and infinitely good to us, together with a firm purpose of amendment. Perfect contrition is that which proceeds purely from the love of God.

Convent.—A dwelling of religious men or women living in community under rule and practising the Evangelical counsels, usually applied to those of the mendicant orders as different from monks. In England this term is generally applied to all religious houses of women.

Cope.—An ample vestment varying in colour, reaching to the feet, with a hood at the back. It is worn in most solemn ceremonies, but not at Mass.

Corona.—(Crown); a third part of the Rosary; synonymous with chaplet.

Corporal.—The linen cloth on which the Body of Christ is placed when consecrated.

Corpus Christi.—A solemn feast, instituted in honour of the Most Holy Sacrament, on the Thursday after Trinity Sunday. In France it is called the Fete-Dieu.

Cotta.—A common word (from the Italian) for the shorter form of surplice with sleeves now in general use.

Council.—Assemblies of the rulers of the Church legally convoked for the settlement of ecclesiastical affairs. They are usually—1. General, or Ecumenical, presided over by the Pope or his representative. 2. Provincial, under the Metropolitan. 3. Diocesan, more commonly called by the equivalent name of Synod.

Cowl.—A part of the monastic habit.

Create.—To make out of nothing.

Credence.—A table, usually at the Epistle side of the altar, on which are placed requisites for Mass or other ceremonies until required for actual use.

Creed.—A summary of articles of faith. Those in use are:—1. The Apostles' Creed, believed to have been composed by the Apostles themselves (2 Tim. i. 13); 2. The Athanasian, said at Prime on Sunday; 3. The Nicene Creed; formulated at the Councils of Nicæa and Constantinople in the fourth century and added to later; this is recited at Mass on Sundays and certain feasts, and forms the first part of; 4. The Creed of Pius IV., drawn up after the Council of Trent, now in general use whenever a solemn profession of faith is required, *e.g.*, on reception into the Church, etc.

Crosier.—The staff carried by the bishop as symbol of the authority by which he rules his flock.

Cross, Sign of The.—The external representation of the Cross of Christ, which has been the mark of Christians since the first ages. It is made by touching with the finger of the right hand the forehead, breast, left and right shoulder. We make the sign of the cross—*first*, to put us in mind of the Blessed Trinity by the words, "In the name of the Father, and of the Son, and of the Holy Ghost"; and *secondly*, to remind us that God the Son died for us on the Cross, by the very form of the Cross which we make upon ourselves. The cross is signed upon the forehead, lips and heart when the Gospel is said, to show that we must avoid sin in thought, word or deed, and profess our faith in these three ways. The Church is accustomed to bless everything with the sign of the cross.

Cross, True.—The actual Cross on which Christ was crucified, found later by St. Helena, the mother of Constantine; many portions of it exist, and are venerated as relics with special honour. Feast of the Invention (or finding) 3rd May: of the Exaltation, after its recovery from the Persians by the Emperor Heraclius, 14th September.

Crucifix.—The figure of our Lord on the cross, or the cross with the figure on it. A representation of the crucifix must be above the altar when Mass is said. *See* BLESSING.

Crypt.—The basement of a church, used for worship or interment.

Cultus.—A Latin word, equivalent to worship or reverence.

Cure of Souls.—The responsibility and care of souls, such as belongs to a parish priest.

Curia, Roman.—The Court of the Pope.

D

Dalmatic.—The upper vestment worn by deacons at High Mass.

Dataria.—The Apostolic tribunal for the granting of favours by the Holy See.

Daughters of the Cross.—A Congregation founded in 1833 at Liege in Belgium by Mere M. Therese Haze for undertaking all active and zealous works, especially schools.

Deacon.—The second of the Holy Orders. His duty is to minister at the altar, to baptize and to preach. At High Mass he sings the Gospel and assists the priest.

Dead, Masses for the.—Those offered for the Souls in Purgatory, to make satisfaction to God for them, and shorten the time of their exile.

Deadly Sins.—A less accurate name formerly in use for capital sins.

Dean.—A dignity in many Cathedral Chapters: a Rural Dean is placed over a district of several parishes.

Decalogue.—The Ten Commandments.

Decretals, The.—A collection of laws and decisions made by St. Raymund of Pennafort, at the command of Gregory IX, in 1234.

Dedication of Churches.—The act by which a church is solemnly set apart for the worship of God, under a special title or invocation.

Deist.—One who admits the existence of a Supreme Being, but denies all revelation.

Despair.—A sin against hope; distrust of God's goodness and His promises to us.

Detraction.—Injury to our neighbour's character by making known, without a sufficient cause, his real but secret faults.

Devil.—Lucifer and the other fallen angels who followed that evil spirit in his rebellion.

Devotion.—A readiness of will to perform whatever appertains to the service of God. External devotions or pious exercises are only meritorious so far as they proceed from internal devotion.

- Devotion, Feasts of.**—Feasts which were once holidays of obligation, the precept of hearing Mass and resting from work on these days having been annulled by the Holy See, and their special observance left to the devotion of the faithful.
- Dies Irae.**—The sequence or hymn in the Mass for the Dead.
- Dimissorial.**—Letters given by one bishop authorizing the ordination of his subject by another.
- Diocese.**—The tract of country with its population falling under the pastorate of one bishop.
- Dirge.**—Solemn Office for the Dead; so called after the first Antiphon, "Dirige."
- Discalced.**—Barefooted, as Discalced Carmelites.
- Discipline.**—1. Laws binding the members of the Church in conduct as distinct from faith. 2. An instrument of penance in the form of a scourge.
- Dispensation.**—The relaxation of the law in a particular case. A superior can dispense in his own laws, the Pope in all laws of the Church. With regard to the moral law, based on the nature of right and wrong, which is like God, eternal, there can be no dispensation.
- Distinction.**—One thing being not another. A distinction may be real between different entities, or mental, of the reason; in the latter case, if not purely mental (*e.g.*, between the same word as subject and as predicate of a sentence), but with a foundation in the thing itself, it is called virtual. In the Holy Trinity there is a real distinction between the Divine Persons; a virtual one between them and the Divine Nature or Essence. There is also a virtual distinction between the different Attributes of God, and between them and the Divine Nature.
- Divination.**—Consulting devils or the dead, which is inconsistent with the supreme prerogatives of God.
- Divorce.**—A separation between man and wife. No human power can dissolve the bond of marriage ("what God hath joined together let no man put asunder," Matt. xix. 6); and any attempt to do so by a secular court is futile and of no effect. The Church, however, on sufficient grounds grants a divorce from common life, *i.e.*, relieves one of the parties from the obligation of living with the other.
- Doctor of the Church.**—Title conferred on a Saint eminent for learning by the Pope or a General Council. The Offices and Mass for these have distinctive features.
- Dogma.**—A truth contained in Scripture or tradition, and proposed by the Church for the belief of the faithful.
- Dogmatic Theology.**—See THEOLOGY.
- Dolours, Seven.**—Seven mysteries of Sorrow in Our Lady's life; namely, 1. The Prophecy of Simeon: 2. The Flight into Egypt: 3. The Three Days' Loss: 4. Meeting Jesus carrying His Cross: 5. Standing beneath the Cross on Calvary: 6. The taking down from the Cross: 7. The burial of Jesus. There is a Rosary or chaplet, and also a scapular of the seven Dolours.
- Domicile.**—The place in which a person is living with the intention of remaining there permanently.
- Dominicans.**—The Religious Order of the Friars Preachers founded by St. Dominic in the thirteenth century. The nuns of this Order are also known by this name. The first order of St. Dominic is that of men; the second Order that of the cloistered nuns; the third Order, or Brothers and Sisters of Penance of St. Dominic, may live in the world, but the Sisters sometimes live in community, and are enclosed, but not strictly.
- Donatists.**—Schismatics who afterwards became heretics, and held that the validity of the sacraments depended upon the moral character of the minister, and also that sinners could not be members of the Church. They were first condemned in 313, but troubled Africa for many years later. They were opposed by St. Optatus and St. Augustine.
- Douay Bible.**—The name of the English version of the Holy Scriptures founded on the Old Testament published at Douay in 1610, and the New Testament at Rheims in 1582.
- Double Feasts.**—The greater kind of feasts; these are divided into doubles of the first and second class, greater doubles, ordinary doubles, and semi-doubles. On doubles the whole antiphon is recited before and after each psalm.
- Dove.**—A symbol of the Holy Ghost, who appeared under that form at the Baptism of Christ.
- Doxology.**—Or Gloria Patri, a formula of praise of God of extreme antiquity. In English, "Glory to the Father," etc.
- Duel.**—A hostile meeting of two or other even number of persons with

time and place previously arranged; all taking part in it incur excommunication, and if killed are denied Christian burial.

Dulia.—(From the Greek word for service), the honour of worship given to the Saints. That given to the Mother of God, being something higher, is called hyperdulia.

E

Easter.—Festival of the Resurrection of Christ. It is celebrated on the Sunday following the first full moon after the vernal equinox. Its date fixes that of the other chief movable feasts of the year.

Ecstasy, State of.—Being raised by God to supernatural contemplation, so that the senses are suspended, though the will retains full power.

Einsiedeln.—A town in Canton Schwyz, Switzerland, celebrated for the abbey and sanctuary of our Lady of the Hermits, dating from St. Meinrad (861).

Ejaculations.—Short prayers or aspirations, which can therefore be often repeated, and many of which are indulged.

Elevation, in the Mass.—The raising of the Host and chalice after consecration for adoration by the faithful.

Ember-Days.—The Wednesday, Friday, and Saturday following the first Sunday in Lent, Whit Sunday, the Exaltation of the Cross (Sept. 14th), and the third Sunday of Advent. Their observance as times of prayer and fasting, received from apostolic tradition, was decreed by St. Callistus (211). The object is, 1. Consecration of the four seasons by prayer and thanksgiving; 2. Intercession for God's blessing on the ordination of the clergy, which is held at those times.

Eminence.—The title of a Cardinal.

Enclosure.—The rule of the Church which separates members of a religious house from the world by the prohibition or restriction of intercourse with those outside the walls.

Encyclical.—A circular letter addressed by the Pope to other Bishops of the Church.

Enemugen.—One possessed by the devil.

Epicheja.—A benign interpretation of a law according to equity, declaring a particular special case not to be comprehended under the general law

according to the mind of the law-giver.

Epiphany, or Manifestation of Christ (Feast Jan. 6th). Three events are celebrated: 1. The visit of the Magi to Bethlehem. 2. The Baptism of Christ. 3. The miracle at the marriage-feast of Cana.

Episcopate.—1. The fullness of the priesthood (according to some, a distinct order), received by a bishop at his consecration. 2. The body of bishops collectively.

Epistle.—The portion of Scripture read between the Collect and Gospel of the Mass. At High Mass it is sung by the Subdeacon.

Equivocation.—A use of words in a sense which is true, but less obvious.

Espousal.—A formal and binding promise of future marriage.

Eucharist, Holy.—The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances (*species*, or *accidents*) of bread and wine. When the words of the consecration ordained by Jesus Christ are pronounced by the priest in the Holy Mass, there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. Under either kind alone Christ is received whole and entire and a true Sacrament.

Eutychians.—Otherwise Monophysites; heretics who held that there was but one nature in Christ; they were condemned by the General Council of Chalcedon in 451.

Evangelical Counsels.—Voluntary Poverty, perpetual Chastity, and entire Obedience.

Evangelists.—The authors of the four gospels: Saints Matthew, Mark, Luke, and John. In art they are distinguished by the figures of a man, a lion, an ox, and an eagle (Ezech. i. 10).

Exaltation of the Cross.—See CROSS.

Ex Cathedra.—See INFALLIBILITY.

Excommunication.—An ecclesiastical censure, by which any one is deprived of the communion of the Church. Formal sentence is ordinarily required; but in certain cases it is incurred at once by the commission of a forbidden act (*ipso facto*).

Exercises, Spiritual.—A series of meditations on the truths of religion, usually made during a period of retreat.

Exorcism.—Prayers and ceremonies used by the Church to expel evil spirits.

Exorcist.—One of the minor orders.

Exposition.—A devotion in which the Blessed Sacrament is adored publicly and solemnly; our Lord, as it were, sits on His throne to receive public homage and to give audience to all who come.

Extreme Unction, Sacrament of.—The anointing of the sick with holy oil, accompanied with prayer (St. James v. 14, 15). It is given to the sick when in danger of death. Its effects are to comfort and strengthen the soul, to remit sin, and even to restore health when God sees it to be expedient.

Ex Voto.—Offerings made in return for the accomplishment of a desire; they generally consist of little objects in silver or small pictures.

F

Faculties.—The approbation and authorization given to a priest, enabling him to hear confessions or exercise other functions requiring jurisdiction.

Faith.—A supernatural gift of God, which enables us to believe without doubting whatever God has revealed; we believe it because God is the very truth and cannot deceive or be deceived. We know what God has revealed by the testimony and authority of the Catholic Church.

Faithful Companions of Jesus.—A society or Congregation founded at Amiens in 1820 under the direction of Pere Varin, S.J., for the sanctification of souls and the reform of female education.

Faithful Virgin, Religious of.—Founded about sixty years ago mainly for the care of orphans. The mother-house is at La Deliverance, in Normandy.

Faldstool.—The seat used in functions by bishops or prelates who are not entitled to, or are not using a throne; also used for kneeling.

Fan.—When the Pope is carried in solemn processions magnificent fans (*habelli*) of peacock or ostrich feathers are borne on each side.

Fasting-Days.—On which we are allowed to take but one meal, and are forbidden to eat flesh meat without special leave. They are the forty days of Lent, certain vigils, the Ember-days, and in England the Wednesdays and Fridays in Advent.

Father.—A title given in early times to all bishops, and in later times to all priests in religious Orders or Congregations; secular priests sometimes receive this title, but not generally in Catholic countries.

Fathers of the Church.—The most eminent Christian writers and teachers of the first twelve centuries.

Fear.—Trepidation of the mind because of present or future danger; grave fear from without is an impediment to marriage, rendering it invalid.

Feria.—A name given in the calendar to all week-days except Sunday and Saturday, also the name of a day on which no feast is kept.

Filioque.—"And from the Son;" words inserted in the Nicene Creed as a profession of faith against the heresy of the Greeks regarding the Procession of the Holy Ghost.

Fire, Blessing of New.—The beginning of the ceremonies on Holy Saturday; when fire, newly kindled from flint and steel, is blessed, that from it the Paschal candle and lamps in church may be lighted.

Fisherman's Ring.—A signet engraved with the effigy of St. Peter in the act of fishing, and with the name of the reigning Pope. Apostolic Briefs are sealed with it, and it is broken at the Pope's death.

Flaminian Gate.—The gate of Rome, by which the Flaminian Way issues northward from the city. From outside this gate the Pastoral of Cardinal Wiseman was dated on the occasion of the English Hierarchy being reconstituted in 1850.

Forbidden Times (of Marriage).—It is forbidden to solemnize marriage from Ash-Wednesday to Low Sunday, and from the First Sunday of Advent to the Epiphany, inclusively. Solemnizing marriage means receiving the nuptial Benediction, and celebrating public festivities.

Fortitude.—A cardinal virtue; a readiness to endure trial or suffering in the performance of our duty to man or to God.

Forty Hours, Devotion of.—Solemn Exposition of the Blessed Sacrament for two days and nights, with special prayers and processions.

Forum.—Originally market-place, in later times tribunal; the privilege of the forum is the right of clerics not to be subject to secular tribunals. The tribunal of conscience established in the Sacrament of Penance is spoken of as the *internal* forum; the

external forum including every exercise of ecclesiastical jurisdiction external to that.

Franciscans.—Friars Minor, the Order founded by St. Francis of Assisi (died 1226), practising the strictest poverty and great austerity of life. After his death it became divided into two great branches, Conventuals and Observantines; the Capuchins date from a later period, as also the Recollects and Alcantarines. The second Order (of nuns) are called Poor Clares, after the founder St. Clare, who received the rule from St. Francis. The third Order founded by St. Francis is very widely spread, and, with certain mitigations and adaptations, was specially recommended by Leo XIII. as one most suitable to be embraced by those in the world desiring greater perfection.

Fraternal Correction.—Reproof administered to our brother with a view to his spiritual advantage (Matt. xviii. 15).

Free Will.—The power of choice; being able to accept one object, and reject another.

Friar.—From the French *frère* (brother), the title of members of the Mendicant Orders.

Frontal.—A cloth covering the front of the altar, varying in colour with the feast or season.

Fruits of the Holy Ghost.—Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Continency, Chastity (Gal. v. 22).

G

Gallican, -ism.—A party or opinion which unduly restricted the prerogatives of the Holy See in favour of local or national churches of France or elsewhere.

Gaudete Sunday.—The third of Advent, so named from the first word of the Introit (Phil. iv.).

Gehenna.—A name for hell, from the valley of Hinnom near Jerusalem.

General Confession.—A confession of the whole life, or including several particular confessions necessary when previous ones have been wanting in the required integrity, sorrow, or resolution.

General of an Order.—The Superior of the whole Order, usually elected in general Chapter for some fixed term.

Genuflection.—Bending of the knee.

This is always done in passing before the tabernacle where the Blessed Sacrament is reserved. If the Blessed Sacrament is exposed the genuflection is made with both knees. It is frequently used by the priest in the Mass, and by all the faithful at the mention of the Incarnation in the Creed.

Gifts of the Holy Ghost.—These are seven:—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, the Fear of the Lord (Is. xi. 2, 3).

Girdle.—A symbol of chastity, the cord with which the priest or cleric binds his alb. It should be of linen rather than silk, but may also be of wool. It is usually white, but may be of other colours to match the vestments.

Gloria in Excelsis.—"Glory be to God on high," said or sung in the Mass after the Kyrie Elieson. As it is a hymn of joy, it is omitted in Masses for the dead, and is only said when the day or season is festal.

Gloria Patri.—See DOXOLOGY.

Glorified Bodies.—The bodies of Christ and the Saints after the Resurrection. They have four special gifts, viz.: (1.) Impassability or incapability of suffering (Apoc. xxi. 4); (2.) Brightness (Matt. xiii. 43, 1 Cor. xv. 41-43); (3.) Agility or power of rapid motion; (4.) Subtlety, becoming spiritualized (1 Cor. xv. 44). Thus Christ passed through the closed doors on Easter Day.

Glorious Mysteries of the Rosary.—(1.) The Resurrection. (2.) The Ascension. (3.) The Descent of the Holy Ghost. (4.) The Assumption of B. V. M. (5.) The Coronation of B. V. M. and the glory of all the Saints.

God.—The Supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

God's Acre.—An old English name for church-yard.

Golden Rose.—An ornament blessed by the Pope every year on *Lætare Sunday*, and sent to Catholic sovereigns or others of distinction.

Good Friday.—The day on which the Church commemorates the Passion of Christ. The clergy wear black vestments and prostrate themselves in silence before the stripped altar, the candles being unlighted. The Passion according to St. John is then sung in its entirety, followed by the adoration of the Cross; after which the priest receives a Host consecrated in the Mass of the previous day, and

brought in procession from the sepulchre, as the Church abstains from celebrating Mass on this day, on which Christ was offered for our sins.

Good Shepherd, Sisters of the.—A Congregation for the reformation of fallen women, founded originally under the title of Our Lady of Charity by Père Eudes in 1642, placed under a generalate and made into a separate branch under the title of the Good Shepherd by the Ven. Mother M. de Ste. Euphrasie Pelletier in 1835.

Gospel, Liturgical use of.—The practice of reading the Gospel in Christian assemblies is prescribed in all liturgies and is mentioned by St. Justin Martyr. At High Mass it is sung by the deacon accompanied by two acolytes bearing lighted candles to signify that Christ is the light of souls. The faithful stand to hear the Gospel, in token of their alacrity to obey the words of Christ, and members of military orders stand with drawn swords, for the same reason.

Grace.—A supernatural gift of God, freely bestowed upon us for our sanctification and salvation. We obtain it chiefly by prayer and the Sacraments. Graces that make pleasing (to God) are those which lead directly to the sanctification of the recipient; and these, when interior, are either habitual (otherwise sanctifying) or actual. Gratuitous graces are those which are given principally for the benefit of others, and the various kinds are enumerated in 1 Cor. xii.

Grace at Meals.—We pray for a blessing on the food we are about to eat, and we thank God after it, according to the example of Christ, and in obedience to the precept of St. Paul, "Whether you eat or drink . . . do all to the glory of God." (1 Cor. x. 31.)

Gradual.—Some verses of Scripture said or sung after the Epistle at Mass; the book containing the plain chant used at Mass throughout the year.

Gradual Psalms.—A title given to Psalms cxix.-cxxxiii.

Greek Church.—The so-called Orthodox, but in reality schismatic Church. It consists of those Christians who refuse to admit the supremacy of the Pope, and acknowledge (or have acknowledged) that of the Patriarch of Constantinople. It is also heretical by asserting the Procession of the Holy Ghost from the Father alone, not from the Father and the Son.

Gregorian Music.—Another name for plain chant, from the part which St. Gregory the Great (d. 604) took in improving and establishing it.

Gremial.—A cloth, either of linen, or corresponding with the vestments of the day, placed over the knees of the Bishop in many ceremonies.

Greyfriars.—A name for some Franciscans.

Guardian.—Head of a Franciscan convent.

Guardian Angels.—Angels divinely appointed to protect and guide each individual soul throughout life. (Feast 2nd October.)

H

Habitual Grace.—See SANCTIFYING GRACE.

Hagiography.—Sacred writings: lives of saints.

Halo.—See AUREOLE.

Heart of Jesus, Sacred.—See SACRED HEART.

Heart of Mary, Most Pure.—An object of veneration (with hyperdulia), because united to the person of the Blessed Virgin, just as the Sacred Heart of Jesus is worshipped with latria because united to the Person of the Eternal Word; the physical heart in each case being taken as the natural symbol of charity and the inner life. The feast is kept in some places on the 4th Sunday after Pentecost; in others, on that after the Octave of the Assumption. The Confraternity of the Immaculate Heart for the conversion of sinners at Notre Dame des Victoires at Paris did much to spread this devotion.

Heaven.—The place where the good shall see, love, and enjoy God for ever in glory and happiness.

Hebdomadary.—A Canon or other who takes a weekly turn as officiant in choir.

Hell.—The prison where the fallen angels and lost souls are tormented eternally.

Heresy.—The rejection of one or more revealed truths by one who has been baptized, and has professed the Christian religion.

Hermit.—From the Greek word for desert, one who leads a solitary or retired life.

Hierarchy.—The organization of ranks and orders in the Church.

Holiness.—A mark of the Church, because she teaches a holy doctrine, and is distinguished by the eminent holiness of so many thousands of her

children. Also a personal title of the Supreme Pontiff.

Holy Child Jesus, Sisters of.—An institute founded about fifty years ago in England for teaching both the rich and the poor.

Holy Ghost.—The Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and is equal to Them; for He is the same Lord and God as they are. See FRUITS, GIFTS.

Holy Ghost, Sins against the.—1. Pre-sumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Holy Places.—Jerusalem and other places sanctified by our Lord's presence when on earth. A collection in support of the sanctuaries therein is made throughout the Church every Good Friday.

Holy Water.—Water mixed with a little salt, and blessed by a priest. It is used to bless persons and things, and to drive away evil spirits.

Holy Week.—The week immediately preceding Easter, in which the Passion of Christ is commemorated. The chief ceremonies are: on Sunday, the Blessing of Palms; Tenebræ on Wednesday, Thursday and Friday evenings; On Holy Thursday, Mass, with Gloria and Procession to the Sepulchre, and the Mandatum, or washing the feet; on Good Friday, the Passion of St. John, the Adoration of the Cross, and Mass of the Presanctified; and on Holy Saturday, the Blessing of the Paschal Candle, Prophecies, Blessing of the Font, and Mass with alleluia. The organ and bells are silent from the Gloria on Thursday until that on Saturday.

Hope.—A supernatural gift of God, by which we firmly trust that God will give us eternal life, and all the means necessary to obtain it, if we do what He requires of us. We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

Hosanna.—A Hebrew word taken from Ps. cxvii. 25, meaning, "O Lord, save, we pray." It was with this joyful acclamation that the Jews met our Lord as He entered Jerusalem on Palm Sunday. *H. in excelsis* (H. in the highest) forms part of the Sanctus in the Mass.

Hospitallers of St. John of God.—An Order founded by St. John of God at Granada in 1540, for the aid of the sick and infirm.

Host.—1. The bread (unleavened) which is offered and consecrated at Mass; 2. Christ present under the appearance of bread after the consecration.

Hyperdulia.—See DULIA.

Hypostatic Union.—The union of Christ's body and soul with the Person (or hypostasis) of God the Son.

I

Iconoclast.—A breaker of images. The false doctrine that the use of images is unlawful in church was especially prevalent in the eighth and ninth centuries, but is a tenet of many heretical sects.

Idolatry.—Setting up anything directly in the place of God.

Ignorance.—The lack of due knowledge. There may be ignorance of the law (juris), *e.g.*, if a man did not know that the marriage of third cousins was invalid, or as to fact (facti), *e.g.*, if a man knowing of the impediment married his third cousin, not knowing that she was related. In either case, ignorance may be *vincible*, such as could and ought to be overcome by care and enquiry. It is *crass* if the negligence to enquire is great, and *affected* if a man expressly avoids knowing, that he may do wrong more freely. *Invincible* ignorance is that which could not be overcome by reasonable diligence, such as a prudent person would use in a matter of moment. It is only when in invincible ignorance that those who remain outside the Church can be saved.

Images.—Of Christ, the B. V. M., and the Saints: the Church teaches that they ought to be had and retained, and that due honour and veneration is to be given to them.

Immaculate Conception.—The privilege of the Blessed Virgin who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

Immortal.—That which can never die.

Immunity.—The right to freedom from secular interference which the Church possesses as to places, persons and property. It was in defense of this that St. Thomas of Canterbury was martyred.

Impediments to Marriage.—Circumstances which, from the nature of the case, or by the law of God or the Church, prevent people being married lawfully, or prevent their being married at all. Those are called

impedient which make a marriage unlawful and sinful to contract, and those *diriment* which prevent a marriage altogether, making it null if attempted, such as consanguinity, affinity, spiritual relationship, holy orders, previous marriage during the life of the other party (which no civil court of divorce can undo), difference of religion, *i.e.*, with an unbaptized person, etc. It is to discover if any impediment exists that the banns are published. The Church has power to dispense in some impediments.

Imposition of Hands.—An action denoting from the earliest times the conferring of blessing and grace; an essential part of Confirmation and Holy Order.

Improperia.—Verses expressing the reproaches of Christ to the Jewish people, which are sung during the Adoration of the Cross on Good Friday.

Incarnation.—God the Son taking to Himself the nature of man; "the Word was made flesh."

Incense.—Used in many ceremonies of the Church. It signifies the zeal with which the faithful should be consumed, the good odour of Christian virtue, the ascent of prayer to God. It was one of the gifts offered to Christ by the Magi.

Index.—A list of books of which the reading is prohibited by the Holy See.

Indulgence.—A remission granted by the Church of the temporal punishment which often remains due to sin after its guilt has been forgiven. By a *partial* indulgence, part of the temporal punishment of sin is remitted; by a *plenary* indulgence, the whole is remitted to persons rightly disposed.

Indult.—A license granted by the Pope authorizing an exception from the common law of the Church. The Lenten Indult is a familiar example.

Infallibility, Papal.—That the Pope cannot err when he speaks *ex cathedra*, *i.e.*, when, speaking as Shepherd and Teacher of all Christians, he defines a doctrine, concerning faith or morals, to be held by the whole Church.

Infused Virtues.—Certain good dispositions given us, together with the sanctifying grace at our justification; thus Faith, Hope, and Charity, and moral virtues, are infused or poured into our souls at baptism.

Infusion.—Baptism is now generally given by infusion, *i.e.*, pouring water on the head, not by immersion.

In petto, Cardinals.—Those appointed by the Pope in consistory, their names not being disclosed, but kept secret in his breast until a later time.

Inquisition.—A tribunal for the discovery and prevention of heresy, instituted by the Holy See in the thirteenth century, and generally administered by the Order of St. Dominic. Since Sixtus V., the chief authority is vested in a Congregation of twelve Cardinals, over which the Pope himself presides, and whose decisions have an especial authority. It is also called the Holy Office. The Roman Inquisition must not be confounded with the Spanish, which was more secular and political in character.

Inspiration of Scripture.—A supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. The sacred writers are described as inspired because God *breathed into* them, or suggested the thoughts which they wrote down (*cf.* Job xxii. 8 and 2 Tim. iii. 16).

Institute B. V. M. (Dames Anglaises).—The only Religious Order of purely English origin instituted since the Reformation. Founded by Mary Ward (formerly a Poor Clare) early in the seventeenth century.

Intention.—An *actual* intention is one existing and adverted to at the moment; a *virtual* intention is one which is existing and really causing the action, although not adverted to. An *habitual* intention is a past one not retracted, but not morally influencing the action, or else simply the facility of doing anything, contracted by frequent practice, such as may be found in those who are asleep or intoxicated.

Interdict.—An ecclesiastical censure by which persons are debarred from the use of certain sacraments, from all the divine offices, and from Christian burial. Interdicts are local or personal, or may strike both place and persons, *e.g.*, a province and its inhabitants.

Internuncio.—A Papal Envoy to a minor court.

Interstices.—The intervals required between the reception of the various Orders of the Church.

Introit.—Meaning entrance, a word applied to the anthem and psalm recited by the priest on ascending the altar at the beginning of Mass.

Invention of the Cross.—*See* CROSS.

Irregularity.—An impediment disabling those who incur it from receiving or exercising the Orders of the Church.

Itinerary.—A form of prayer given in the Breviary to be used when setting out on a journey.

J

Jansenism.—A heresy which spread in the seventeenth century, regarding the relation of grace to free will; afterwards associated with extreme rigorism as to spiritual matters, under pretext of restoring the ancient discipline of the Church.

Jesuits.—Members of the Society of Jesus, instituted by St. Ignatius Loyola in 1534-40.

Jesus Christ.—God the Son made man for us. He is truly and was always God, having one and the same nature with God the Father from all eternity: He is truly man from the time of His Incarnation, having a body and soul like ours. Thus there are two natures in Jesus Christ, the nature of God and the nature of man; but there is only one Person, which is the Person of God the Son. The name of Jesus (Feast second Sunday after Epiphany) means Saviour.

Josephites.—A teaching Institute founded in 1817 in Belgium for the education of the commercial and industrial classes.

Joseph, Sisters of St.—A congregation begun at Autun early in the nineteenth century, and confirmed in 1854.

Joyful Mysteries of the Rosary.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Presentation; 5. The Finding in the Temple.

Joys of Mary.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Epiphany; 5. The Finding in the Temple; 6. The Resurrection; 7. The Ascension. St. Thomas of Canterbury used to recite seven Aves daily in honour of them.

Jubilee.—A solemn plenary indulgence with additional privileges; a celebration at the twenty-fifth or fiftieth year. (*cf.* Levit. xxv. 10-16.)

Judgment, General.—The judgment of all mankind when Christ comes again at the last day.

Judgment, Particular.—The judgment of everyone at death, as well as at the Last Day: "It is appointed unto men once to die, and after this the judgment" (Hebr. ix. 27).

Jurisdiction.—Power over the mystical Body of Christ, which includes a right of governing the faithful at large and judging the individual conscience before God. Besides the power of Order which Christ gave his Apostles—that is, besides making them bishops and priests, by giving them power to offer sacrifice and forgive sins—He gave them what is called a mission of jurisdiction (St. John xx. 21, Rom. x. 14, 15). This jurisdiction they did not transmit; bishops now receive their jurisdiction through the Bishop of Rome, successor of St. Peter. A confessor must have jurisdiction given to him before he can act validly; absolution given by a priest without jurisdiction is void, except at the hour of death.

Justice.—A cardinal virtue; consisting in a constant and enduring will to give to each one what is due to him. The word is sometimes used in Scripture for uprightness in general.

Justification.—Not only the remission of sin, but the sanctifying and renewing of the interior man by the voluntary reception of grace and gifts, whence a man, from being unjust and an enemy, becomes just and a friend of God, that he may be heir according to the hope of life everlasting (Tit. iii. 7).

K

Keys, Power of the.—The power of binding and loosing given by Christ to St. Peter (Matt. xvi. 18-19), and through him and his successors to the bishops and priests of the Church.

Kyrie Eleison.—Lord have mercy upon us; the original Greek, which is still retained in the prayers of the Church.

L

Lactinia.—Food made with milk or other cognate substances, for the use of which leave is given on certain fasting days.

Laetare Sunday.—The fourth of Lent, named from the first word of the Introit (Is. lxvi.).

Lamps.—Not only used for light, but burnt as a mark of honour before the altar or a statue or picture, and of obligation before the Blessed Sacrament. They must contain oil of olives.

Language of the Church.—Mass is not said in any language still spoken. Latin, Coptic, Ethiopic are dead languages; the Greek, Syriac, Armenian, and Slavonic, used in the Liturgy, are different from the modern tongues of the same name.

Last Blessing.—The plenary indulgence given by those who have apostolic faculty to the faithful at the hour of death.

Last Things.—The four to be ever remembered are Death, Judgment, Hell, and Heaven.

Lateran, Basilica of St. John.—The chief or Cathedral church of Rome, founded by Constantine. Over the entrance is the inscription, "The Mother and Head of all the Churches of the City and the World." Five General Councils have been held at the Lateran.

Latria.—(From a Greek word meaning absolute submission), the honour and worship due to God alone.

Lauds.—*See* OFFICE.

Laura.—An aggregation of separate cells tenanted by the early monks of the desert; an intermediate stage between eremitical and monastic life.

Lavabo.—The washing of the priest's hands in the Mass (Ps. xxv. 1); a term also applied to the dish, cloth, or place used for washing hands.

Lay Brothers.—Those members of a religious community who do not receive Holy Orders.

Lazarists.—Another name for Vincentians, from the college of St. Lazare at Paris.

Lection.—Synonymous with lesson.

Lector.—One of the Minor Orders, conferring the office of reading the lessons in church.

Legate.—An ecclesiastic representing the Holy See and armed with its authority.

Lent.—The forty days' fast before Easter, beginning on Ash-Wednesday.

Libera.—The last Responsory in solemn Matins for the dead, also said or sung at funerals.

Light of Glory.—*See* BEATIFIC VISION.

Limbo.—1. A place of rest where the souls of the just who died before Christ were detained, because none could go up to heaven before our Saviour. 2. A place where unbaptized infants and any others, who die in original but not actual sin, spend their eternity in natural happiness, but without the vision of God.

Litany.—A form of united prayer by alternate sentences. Three forms are

commonly used in public worship: 1. The Litany of the Saints; 2. Litany of the Blessed Virgin (otherwise the Litany of Loreto); 3. The Litany of the Holy Name of Jesus.

Liturgical Books.—The chief are the Missal, Breviary, Ritual, Pontifical, Ceremonial of Bishops, and Martyrology. The Gradual, Antiphony and Hymnary contain the necessary plain chant.

Liturgy.—The rites in the Western and Eastern Church for the celebration of the Holy Eucharist; (more generally) all forms of public worship approved by the Church.

Loreto.—A town near Ancona in Italy, to which the Holy House of Nazareth was transported by the ministry of angels in 1294.

Lourdes.—A town on the French side of the Pyrenees, much frequented as a pilgrimage since the apparitions of B. V. M. in 1858 to Bernadette Soubirous in a grotto by the riverside.

Lutherans.—Followers of Luther, whose most distinctive tenet was justification by faith only, without good works. The Catholic faith on this point was fully defined by the Council of Trent.

M

Magnificat.—The Canticle of the Blessed Virgin Mary (Luke i.) said or sung at Vespers.

Malta, Knights of.—A Military Religious Order founded in 1118 at Jerusalem for the reception and care of pilgrims; called also Hospitallers or Knights of St. John of Jerusalem. The Island of Malta was given to them by the Emperor Charles V. in 1530, but was taken from them by Bonaparte in 1799.

Manichees.—Heretics named after Manes, who, with other false doctrines, adopted the ancient Persian belief in two supreme beings, one good, the other evil, the material world being made by the latter. This heresy frequently reappeared under different forms or names. St. Augustine followed it before his conversion.

Maniple.—One of the vestments worn at Mass by the priest and sacred ministers; it is placed upon the left arm of a sub-deacon at his ordination.

Manteletta.—A short cloak without sleeves, worn by prelates. A longer one called mantellone is worn by prelates of an inferior rank.

Marists.—A Congregation founded by Father Colin at Lyons and approved by Gregory XVI. in 1836 under the name of "Society of Mary," specially zealous in missionary countries. There are Marist Sisters who perform good works in a similar spirit; also Marist brothers employed in teaching.

Marks of the Church.—The Church has four marks by which we may know her: she is One; she is Holy; she is Catholic; she is Apostolic.

Maronites.—A number of monasteries and a Catholic population in the Lebanon, having a special rite.

Marriage.—See MATRIMONY.

Marriage, Mixed.—A marriage between a Catholic and one who, though baptized, does not profess the Catholic faith. The Church has always forbidden mixed marriages, and considered them unlawful and pernicious; but she sometimes permits them, by granting a dispensation, for very grave reasons and under special conditions.

Martyr.—From the Greek for a witness; one who voluntarily endures death for the faith, or for some other virtue relating to God.

Martyrology.—A catalogue of Martyrs and other Saints, arranged according to the calendar, with short notices of each.

Mary.—The name of the Virgin Mother of God (Feast in September).

Mass.—The Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead. It is one and the same Sacrifice with that of the Cross, inasmuch as Christ, who offered Himself a bleeding Victim on the Cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

Mass, Ends of.—The Sacrifice of the Mass is offered for four ends: first, to give supreme honour and glory to God; secondly, to thank Him for all His benefits; thirdly, to obtain pardon for our sins; and fourthly, to obtain all other graces and blessings through Jesus Christ.

Mass, High or Solemn.—With incense, music, deacon, and sub-deacon, etc.

Mass, Low.—Without music, the priest saying and not singing the Mass throughout. If the Mass is sung, but without deacon and sub-deacon, it is called *Missa Cantata*.

Master of Ceremonies.—The ecclesiastic entrusted with the direction of them, whom all are bound to obey.

Matins.—See OFFICE.

Matrimony.—The Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

Medal, Miraculous.—Medal struck in obedience to a revelation made by the Blessed Virgin to a Sister of Charity, which earned the title of miraculous from the striking graces obtained through its means.

Meditation.—A form of mental prayer. The memory proposes a truth, the understanding considers it, and the will forms practical resolutions.

Melchites.—From a dogmatic and liturgical point of view these are simply Greeks living in Egypt or Syria. See UNITED GREEKS. The united Melchites retain the liturgies of St. Chrysostom and St. Basil. They returned to the unity of the Church under the Greek Patriarch of Antioch in 1686.

Mellifluous Doctor.—St. Bernard (1153).

Memento.—The remembrance of the living or of the dead, which is made in the Mass.

Mendicant Orders.—Religious, who, by their rule, live entirely upon alms. In many cases, however, the rules have been subsequently mitigated in this respect.

Menology.—From the Greek word for a month, a calendar containing the names of saints; equivalent to Martyrology.

Mental Prayer.—That which is made by the mind without any utterance of words.

Mental Reservation.—The use of words in a sense which they will not bear without the help of some secret limitation or addition; if not *purely* mental (with no circumstances that may indicate its being used) it is lawful for a grave reason.

Mercy, Order of Our Lady of (De Mercede).—An Order (first military, and afterwards religious), for the redemption of captives, founded in 1223 by St. Peter Nolasco and James I., King of Arragon, together with St. Raymund of Pennafort, their confessor, Our Lady having appeared to each of these in distinct visions the same night.

Mercy, Sisters of.—A Congregation founded in Dublin, in 1827, by Catherine McAuley, for carrying on all works of mercy, spiritual and cor-

- poral. Each convent is independent of every other, and is under the control of the bishop of the diocese.
- Merit.**—The proportion which exists between an action and its reward. To merit supernatural reward an action must be performed for God, done freely, and in a state of grace, and there must be a promise on the part of God, without which we have no claim on Him.
- Metropolitan.**—An Archbishop who has suffragan bishops.
- Millennium.**—A supposed reign of Christ with His saints upon earth for a thousand years before the end of the world. Belief in this, arising from a misinterpretation of Apoc. xx., was widely spread in early times.
- Minims, Order of.**—An austere Order of mendicant Friars, founded in the fifteenth century by St. Francis of Paula. He called them Minims (*i.e.*, the least), to humble them even below the Franciscans, who call themselves Friars Minor.
- Minister.**—One who serves at the Altar, especially at Mass.
- Minister (of a Sacrament).**—One who has the power of validly administering a sacrament. The minister must use the correct matter and form, and have an actual or virtual intention of performing the sacrament, or at least of doing what the Catholic Church does in it. For him to act lawfully, faith and a state of grace are also required, but the absence of these does not affect the validity. A priest is the ordinary minister of Baptism, Holy Eucharist, Penance and Extreme Unction, a bishop of Confirmation and Holy Order. In Matrimony, the contracting parties themselves are ministers as well as subjects, the parish priest being present as the appointed witness on behalf of the Church.
- Ministers of the Sick.**—A religious Order founded by St. Camillus of Lellis, in 1586, for tending the sick and dying.
- Minor, Order of Friars.**—The title of the Franciscans.
- Miracle.**—An effect above human or natural power.
- Missal.**—The liturgical book containing the Ordinary and Proper of Masses according to the Calendar.
- Mission.**—A course of sermons and exercises on the Eternal Truths, corresponding to the retreats of private individuals. The district placed under the charge of a priest is called a mission in England, no real parishes being constituted.
- Mission (of a Divine Person).**—The Procession of one Person from another with a temporal effect visible or invisible (John v. 40, and xvi. 7; Gal. iv. 4-6, etc.).
- Missions, Pious Society of the.**—Founded in Rome by the Ven. Vincent Pallotti, in 1835.
- Mitre.**—Head-dress worn by bishops, abbots, and some others.
- Monastery.**—A dwelling where men or women lead a cenobitic life under rule and vows. St. Pachomius, who built monasteries in the Thebaid in 315, is regarded as their originator.
- Monk.**—One who leaves the world to practice the counsels of perfection in a monastic order. St. Antony the Great was the first to gather disciples round him to be trained in virtue.
- Monothelites.**—Heretics who held that Christ had only one will. It was defined at the sixth General Council (at Constantinople) that Christ "has two natural wills, without division, change, partition, confusion, not contrary to each other, but the human will following and subject to the divine."
- Monstrance.**—The vessel in which the Blessed Sacrament is placed for Exposition or Benediction.
- Month of Mary.**—May, which is specially set apart for devotion to Our Lady.
- Month's Mind.**—Special prayers and Mass offered for the dead on the thirtieth day.
- Moral Theology.**—*See* THEOLOGY.
- Morganatic Marriage.**—Marriage of a prince with a woman of inferior condition, which does not raise her to his own rank. It gives legitimacy, though not right of succession, to his children.
- Mortal Sin.**—A grievous offence against God. It is called mortal sin because it kills the soul and deserves hell.
- Motet.**—A piece of church music of moderate length, adapted to Latin words. The term was originally confined to those intended to be sung during the Offertory of the Mass.
- Mother of God.**—The Blessed Virgin Mary, because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God. She is our mother also, because, being the brethern of Jesus, we are the children of Mary.
- Mozetta.**—A cape with hood, worn by prelates and other privileged persons.

Mundatory.—A linen cloth used to purify the chalice at Mass, and for similar purposes.

Mystery.—A truth which is above reason, but revealed by God.

Mystical Theology.—See THEOLOGY.

N.

Nativity, Feast of the.—Christmas Day, 25th December:—of B. V. M. September 8th.

Nazareth, Sisters of.—A congregation which separated from the Little Sisters of the Poor after the arrival of the latter in England.

Noyphyte (newly grown).—Term applied in the primitive Church to converts newly baptized.

Nestorians.—Heretics who hold that there are two persons as well as two natures in Christ. Nestorius was condemned by the General Council of Ephesus in 431, which defined that Mary is the Mother of God.

Nimbus.—A circular halo or glory depicted over the head of Christ or the Saints.

Nocturn.—Part of Matins in the Divine Office.

None.—See OFFICE.

Notre Dame, Sisters of.—Founded at Amiens, 1797, and subsequently transferred to Namur, by the Ven. Juli Billiard, for the instruction of children, principally of the poor.

Novena.—A nine days' prayer, made in preparation for a feast, or at other times, after the example of the Apostles before Pentecost.

Novice.—A member of a religious community who is undergoing the probation required before final and complete entry of profession.

Nun.—A member of a religious Order of women.

Nunc Dimittis.—The Canticle of Simeon (Luke ii.), a part of Compline.

Nuncio.—A Papal Envoy, corresponding to the ambassador of a secular State.

O.

Oath.—Calling God to witness the truth of what we assert, or to our sincerity in what we promise.

Obedience.—(1). A moral virtue; (2) One of the vows taken in religious Orders; (3) Voluntary, an Evangelical counsel.

Oblates of Mary Immaculate.—A society of priests founded by Charles

de Mazenod, afterward Bishop of Marseilles, to undertake missions, etc. There are also Sisters under the title of the Immaculate Conception.

Oblates of St. Charles.—Congregation of secular priests who "offer" themselves to the bishop for any work in his diocese. Founded by St. Charles Borromeo in 1578.

Obligation, Holidays of.—Days on which we are bound to hear Mass and rest from servile works. Besides Sundays, those observed in England are: Christmas Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of Our Lady, and All Saints'. Also in Scotland St. Andrew; and in Ireland, St. Patrick and the Annunciation.

Occasion of Sin.—Any external circumstances in which we are led to commit sin.

Octave.—The continued celebration of a feast until the eighth or octave day.

Offertory.—The offering of the elements in the Mass after the Gospel; hence become the general name for voluntary offerings of the faithful in church.

Office, Divine.—A form of prayer consisting of psalms, lessons, hymns, etc., used by all the clergy and by religious of both sexes. This office is divided into several parts, called the seven Canonical Hours, viz.: Matins, or Nocturnal Office, to which are annexed the Lauds, or morning praises of God; the first, third, sixth and ninth hours of prayer called, Prime, Tierce, Sext and None; Vespers, or evensong; and Compline.

Office of B.V.M., Little.—A short office in honour of the Mother of God, following the order of the Canonical Hours. It is given a place in the Breviary and is daily recited in many religious communities and by others of the faithful.

Oils, Holy.—Olive oil solemnly blessed by the Bishop on Thursday in Holy Week. There are three kinds, viz.: 1. Oil of Catechumens, used in the ceremonies before Baptism. 2. Oil of the sick, used in Extreme Unction. 3. Chrism, or oil mixed with balm, used in Baptism, Confirmation, Holy Orders, and other consecrations and blessings.

Old Catholics.—Heretics taking this name, who deny the Catholic faith regarding the primacy and infallibility of the Roman Pontiff, defined by the General Vatican Council in 1870.

They have also manifested their contumacy by holding communion with other false sects.

Oratory.—A place adapted for prayer.

Oratory, Congregation of the.—A Congregation of secular priests, founded by St. Philip Neri at Rome in the sixteenth century; introduced into England in 1848.

Order, Holy.—The Sacrament by which Bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties. There are seven Orders which are received in succession: Ostiarius or doorkeeper, Exorcist, Lector, Acolyte, Sub-deacon, Deacon, Priest. The first four are called Minor Orders, and the three last Holy Orders. A Bishop possesses the fulness of the priesthood, that is, he has not a part, but the whole of that power of Order which our Lord gave to His Apostles, having the power of conferring the Holy Ghost by the imposition of hands, and so continuing the Church's hierarchy.

Orders, Religious.—Societies of men or women united in the desire to renounce the world, and lead a perfect life. They are bound by vows to the observance of the Evangelical counsels, as well as to live according to certain rules. Some orders (contemplative) are entirely devoted to retirement and prayer, others (active) unite with these missionary or other good works.

Ordinary.—A name given to the Bishop of a diocese, because he has ordinary (not delegated) jurisdiction and right to perform all ecclesiastical functions in his diocese.

Ordo Divini Officii.—The calendar of divine offices for the use of the clergy.

Original Sin.—That guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

Ostiarius or Doorkeeper.—One of the Minor Order.

P

Palla.—A small linen cloth used to cover the chalice; originally part of the corporal.

Pallium.—A band of white wool with four purple crosses worked on it, worn on the shoulders. Every year on the feast of St. Agnes, two lambs are brought by the apostolic subdeacons into the church of St. Agnes at Rome, while the Agnus Dei is

being sung. They are presented at the altar and received by two Canons of the Lateran who place them in the care of the nuns of St. Frances of Rome at Torre de' Specchj, who make the palliums from their wool. These are laid by the sub-deacons on the tomb of St. Peter, where they remain all night. The pallium is worn by the Pope, and sent by him to patriarchs, primates, and archbishops, in token that they possess the fulness of the episcopal office.

Palm.—The emblem of martyrdom, and also in general of heavenly reward (Apoc. vii. 9).

Palms, Blessed.—On Palm Sunday palm and olive branches are blessed, and borne in the hands of the faithful in remembrance of the triumphal entry of Christ into Jerusalem.

Paraclete.—A name of the Holy Spirit, rendered advocate by some, by others comforter.

Parasceve.—Preparation, the day before the Sabbath; retained as a name for Good Friday in the Liturgy.

Paschal Candle.—A large candle solemnly blessed and lighted on Holy Saturday, remaining till Ascension Day at the gospel side of the altar; a symbol of the fiery pillar which led the Israelites from Egypt, and of Christ, our never failing light.

Paschal Precept.—The fourth commandment of the Church, "To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts."

Paschal Time.—From Easter Day to the end of the Octave of Pentecost.

Passion.—The sufferings of Christ. The narrative of the same in the Gospels sung with special solemnity in Holy Week.

Passion Music.—A solemn plain chant of melody, of early but uncertain date. The text is divided between three "Deacons of the Passion," one of whom sings the words spoken by Christ, another the narrative of the Evangelist, and the third the utterances of the Apostles and others. The exclamations of the crowd, however, are more generally sung by the choir.

Passion Sunday.—The fifth Sunday of Lent. Crucifixes and images are veiled, and the Gloria Patri omitted at Mass.

Passion-Tide.—The season from Passion Sunday to Holy Saturday.

Passionists.—A Congregation of Discalced Clerks, founded by St. Paul of the Cross in the eighteenth cen-

- ture; introduced into England in 1842.
- Pastoral Staff.**—See *CROSIER*.
- Patén.**—A plate used to receive the Host at Mass.
- Paternoster.**—The Our Father, or the Lord's Prayer.
- Patriarch.**—The highest grade, in the hierarchy. After the supreme Pontiff, there are four great patriarchates: Alexandria, Antioch, Constantinople, and Jerusalem. There are three minor patriarchs, in Spain (of the Indies), of Lisbon, and of Venice.
- Patron Saints.**—Those whose names have been received at Baptism or Confirmation, or who have been chosen as the object of special devotion. There are also Patron Saints of cities and countries: these cannot be chosen by the clergy alone, but the choice requires the consent of the people given by the secret suffrages of their representatives, especially convoked for the purpose.
- Pax.**—The kiss of peace in the Mass; an instrument used for the same purpose.
- Pectoral Cross.**—A small cross of precious metal (sometimes adorned by jewels), worn on the breast by Bishops and Abbots as a mark of their office. Canons have sometimes the privilege of wearing it.
- Pelagians.**—Early heretics, who denied original sin and the absolute necessity of divine grace; their doctrines, however, varied at different periods.
- Pelican.**—An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with the blood from her own breast.
- Penance, Sacrament of.**—The Sacrament by which the sins we have committed after baptism are forgiven. This forgiveness is conveyed to our soul by the priest's absolution, joined with contrition, confession and satisfaction. A priest, however (except at the hour of death) cannot absolve unless he has been approved and received jurisdiction, faculties being given him.
- Penitential Psalms.**—A name given to Psalms 6, 31, 37, 50, 101, 129, 142, which express sorrow for sin and desire for pardon.
- Pentateuch.**—The first five books of the Old Testament, attributed to Moses.
- Pentecost.**—Feast kept on the seventh Sunday after Easter to commemorate the Descent of the Holy Ghost upon the Apostles at Jerusalem. The name is taken from the Jewish feast, when first fruits were offered and the giving of the law celebrated, which took place fifty days after the pasch, and passage of the Red Sea.
- Perseverance, Final.**—The special gift in virtue of which a man remains in a state of grace in the moment of death.
- Person.**—The substance individually complete of an intellectual nature.
- Peter's Pence.**—Originally an annual tax of one penny for every house in England, paid to the Holy See; now a general term for collections made for the support of the Holy Father.
- Physician, Duty of.**—He is bound by his state to urge the duty of confession upon the sick whom he attends in any serious illness.
- Pieta.**—Representation of Our Lady with the Body of Christ taken down from the Cross.
- Pontifical.**—Relating to bishops; a book containing the rituals of episcopal ceremonies.
- Pontificalia.**—The ornaments which a high dignitary of the church uses in officiating pontificaly: they are—1. buskins, sandals, gloves, dalmatic, tunicle, ring, pectoral cross, mitre (white, gold, or precious); 2. cross, throne, faldstool, gremial, ewer, candle, canon.
- Poor Clares.**—The second Order of the Franciscans, founded by St. Clare at Assisi in 1224, an austere order of nuns. See *COLETTINES*.
- Poor, Little Sisters of the.**—This society was founded in 1840 in France for the support and relief of the aged and infirm poor, who are chiefly maintained by the Sisters begging from door to door.
- Pope.**—A word signifying father, applied to the Bishop of Rome who is the Vicar of Christ, and visible head of the Church on earth, because he is the successor of St. Peter.—See *INFALLIBILITY*.
- Portiuncula.**—A little church near Assisi repaired by St. Francis. The Indulgence known by this name on the 2nd of August was granted to this church at the request of the Saint and afterwards extended to other Franciscan churches.
- Positive Theology.**—See *THEOLOGY*.
- Possession, Diabolical.**—A state in which an evil spirit, by God's permission, inhabits the body. When the devil attacks a man in a somewhat similar manner from without, it is called obsession.

- Prayer.**—The rising up of the mind and heart to God by thinking of Him, by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body.
- Preachers, Order of.**—The official title of the Dominicans given them by Innocent III.
- Precious Blood.**—The Blood of Christ, so called because it is the price by which we were ransomed. (Feast on the first Sunday in July.)
- Predella.**—The plane immediately in front of the altar.
- Predestination.**—The decree of God from the beginning to give to His elect eternal glory, and the means to obtain it.
- Preface of the Mass.**—The introduction to the Canon, terminating with the Sanctus. It varies with the season of feast.
- Prelate.**—One who is *preferred* above others in honour or jurisdiction.
- Premonstratensians.**—An order of regular canons founded by St. Norbert in 1119; also called Norbertines, and in England formerly White Canons.
- Presbytery.**—Dwelling of a priest or presbyter.
- Prescription.**—The acquisition of an object or a right on the strength of a long undisturbed possession.
- Presentation.**—1. The fourth joyful mystery of the Rosary, commemorating the Presentation of Christ in the Temple forty days after His Nativity. 2. Feast (November 21st), when the Presentation of our Lady in the Temple at the age of three years is celebrated. There is an Order bearing this latter title (founded 1777 in Ireland) for the Christian education of the poor as well as the rich.
- Presumption.**—A foolish expectation of salvation without making use of the necessary means to obtain it.
- Priest.**—One ordained to participate in a special manner in the ministry and priesthood of our Lord. It is the office of a priest to "offer, bless, rule, preach, baptize." The matter and form of ordination to the priesthood are:—1. the imposition of hands by the Bishop, with the words which follow; also probably: 2. the delivery of the chalice with wine and the paten and Host with these words: "Receive the power of offering sacrifice to God for the living and the dead in the name of the Lord"; and 3. a second imposition of the hands with the words, "Receive the Holy Ghost; whose sins thou shalt forgive shall be forgiven them; and whose sins thou shalt retain shall be retained."
- Prime.**—*See* OFFICE.
- Prior, Prioress.**—The title of a superior of a religious house in most Orders.
- Privileged Altar.**—An altar with a plenary indulgence for one soul in Purgatory attached to all Masses said there for the dead. Sometimes the privilege is personal to the priest.
- Processions.**—In use for triumph or supplication in nearly all nations, even before Christ. Besides those in Holy Week, the chief public penitential ones are on the Feast of St. Mark (25th April) and the Rogation days. The feast of Corpus Christi, above others, is celebrated by festal processions of the Blessed Sacrament. Because of the present afflictions of the Church, processions of the Rosary are ordered during the month of October.
- Profession, Religious.**—Taking vows in an Order or Congregation after previous probation and novitiate.
- Propaganda.**—The Sacred Congregation of Cardinals and others *de propaganda fide*, entrusted with the interests of the Church in missionary countries. Also a college under the direction of the same.
- Propagation of the Faith, Association of.**—An association of seculars founded about 1819-22 by Pauline Jaricot in Lyons, but now spread throughout the entire world. The contributions of the members (one halfpenny per week) form the chief support of Catholic missions to the heathen.
- Propositions, Condemned.**—Sentences extracted from the writings of an author which are dangerous to the faithful, and are therefore publicly condemned by the Holy See, and noted as temerarious, erroneous, heretical, etc., as the case may be.
- Protomartyr.**—The first Martyr, St. Stephen; of England, St. Alban.
- Prothonotary.**—One of the first Notaries of the Apostolic See, successors of those who in the early ages recorded the Acts of the Martyrs.
- Province.**—1. The territory in which the bishops are suffragans of one archbishop or metropolitan. 2. (In religious orders) that in which the members are under one provincial superior.
- Provincial.**—(Of an Order) a Superior appointed to have authority within the limit of a certain province.
- Provost.**—The head of a collegiate or religious body; the chief dignitary of many cathedral chapters, as in Eng-

land now (in other chapters the head is called Dean or Archdeacon).

Prudence.—A cardinal virtue by which is determined what should be done, and what avoided.

Purgatory.—A place where souls suffer for a time after death, if they depart this life in venial sin, or if they have not fully paid the debt of temporal punishment due to those sins, the guilt of which has been forgiven.

Pyx.—A vessel in which the Blessed Sacrament is reserved.

Q.

Quarant, Ore.—See FORTY HOURS.

Quasi-Domicile.—Residence in a place with the intention of remaining there a considerable time, though not permanently; this causes any one acquiring it to be subject to the laws, and entitled to the privileges of the locality.

Quinquagesima Sunday.—The Sunday immediately before Lent, of which the first Sunday is called "in Quadragesima."

R.

Reception into the Church.—The reconciliation of converts who have probably been baptized; consisting generally in a profession of faith, conditional baptism, and general confession.

Redeemer.—A title of Christ, because His Precious Blood is the price by which we were ransomed.

Redemptorists.—The Congregation of the Most Holy Redeemer, founded by St. Alphonsus Liguori in 1732.

Refectory.—The place set apart for meals in religious houses.

Regina Coeli.—The antiphon of the B. V. M. for paschal time; also used in place of the Angelus, morning, noon, and evening during that season.

Regulars.—Those bound by the three vows of religion, and observing a common rule (*regula*) of life, according to the Order or Congregation to which they belong.

Relics.—The dead bodies or bones of holy persons, as also other things which have belonged to them in their mortal life. A more than ordinary veneration is due to the wood of the Cross, and other instruments of Christ's Passion.

Religion, Virtue of.—By which we give to God that honour which is due to Him, and that, not only inwardly in our mind, but externally in our words, deeds, and gestures.

Reliquary.—A case for relics which, when placed therein, must be securely sealed and authenticated by competent authority before being exposed for veneration.

Reproaches.—See IMPROPERIA.

Requiem.—Mass or Office for the Dead.

Rescript.—The answer to a petition, given in writing by a prince.

Reserved Case.—A sin, the absolution from which is reserved to the Bishop, or to the Holy See.

Restitution.—To restore ill-gotten goods, without which the sin of taking or possessing them will not be forgiven; or to restore the good name of another who has been injured by speaking ill of him.

Resurrection of Christ.—The Soul of our Lord, which had been in Limbo since He died, was united again to His Sacred Body, and Christ rose from the dead, immortal and impassible.

Retreat.—Retirement from worldly intercourse for a time spent in silence and spiritual exercises. The ordinary duration is three to ten days.

Ring, Episcopal.—This is given to a bishop at his consecration as a mark of dignity and also as a seal and token of fidelity to the Church, which is the spouse of God. Bishops generally wear a ring with an amethyst, Cardinals with a sapphire, the Pope with a ruby; but this is a matter of custom rather than rule.

Ritual.—The approved order of a ceremony; the book in which is set down the order of administration of the Sacraments, burials, various blessings, etc.

Rochet.—A linen vestment with close sleeves, worn by Bishops, Abbots, and others.

Rogation-Days.—Three days before Ascension Day, when there are public processions with the Litanies, and for which there is a special Mass.

Rosary of the B. V. M.—A devotion in which fifteen decades—each consisting of a Pater, ten Aves, and a Gloria—are recited, and accompanied, each of them, by meditation on one of fifteen mysteries of our Lord, or of our Blessed Lady. Of the fifteen mysteries five are called Joyful, five Sorrowful, and five Glorious. The prayers are counted by the use of beads, arranged in order for five decades; this is called a chaplet. When the beads have been duly blessed, many indulgences can be gained by those who use or carry them. The use of beads is very ancient, but the

Rosary was given and taught by our Lady herself to St. Dominic as a means of overcoming the heresy then prevalent.

Rota.—The supreme tribunal at Rome for the decision of questions of law, both civil and canon.

Rubrics.—Directions as to ceremonies which occur in liturgical books, so called from their being generally printed in red letters.

Ruthenian Catholics.—Christians who use the Greek liturgy translated into Old Slavonic, but own obedience to the Pope. *See* UNITED GREEKS.

S

Sabbath.—The seventh day, on which God rested after creation, ordered to be kept holy by the third commandment. The Church, in the time of the Apostles, transferred the obligation from the seventh to the first day of the week in honour of the Resurrection of Christ.

Sacrament.—An outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls. There are seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony. When a Sacrament is given there must always be 1, things for matter; 2, words as form; 3, the person of a minister having the intention of doing what the Church does.

Sacramental Grace.—A title to certain actual graces, to enable us to live up to the end of the Sacrament which we have received.

Sacramentals.—Certain practices of piety, commonly so called on account of a certain similarity to the Sacraments, *e.g.*, holy water, and other things blessed by the Church. These do not of themselves give grace, but in virtue of the prayers of the Church help to excite good dispositions in the soul.

Sacred Heart of Jesus.—Feast, Friday (or Sunday) after the Octave of Corpus Christi. The Sacred Heart receives supreme divine adoration, being inseparably united to the Second Person of the Holy Trinity. It is the symbol of the love of our Lord in dying for our redemption. Many dioceses have been consecrated to the Sacred Heart, and the festival has been raised to the first rank. This devotion has become popular in the

Church since the apparition of our Lord to B. Margaret Mary Alacoque, a Visitation nun, in the seventeenth century.

Sacred Heart, Religious of the.—An Order of nuns founded at Paris in 1800 by the Ven. Mother Barat, principally for the education of girls.

Sacrifice.—The offering of a victim by a Priest to God alone, in testimony of His being Sovereign Lord of all things.

Sacrilege.—A profanation of anything holy or dedicated to God—persons, places, things.

Sacristy.—A place adjoining a church, where the sacred vessels and vestments are kept, and where the clergy prepare for ecclesiastical functions.

Sainte Union des Sacres Coeurs.—Founded at Douai, with a rule chiefly taken from that of the nuns of the Visitation; for the education of girls of every rank.

Salesians.—A Congregation under the patronage of St. Francis de Sales, founded at Turin by Don Bosco, and confirmed in 1874 for active work. There are others under the same patronage.

Salette, La.—A mountain in Dauphine, become a place of pilgrimage since 1826, when our Lady appeared there to two peasant children.

Salt.—An emblem of wisdom; used in blessing holy water, and in the ceremony of baptism.

Salutation, the Angelic.—The Ave Maria (Hail Mary).

Salve Regina.—Or “Hail, Holy Queen,” the antiphon of the B. V. M. from Whitsuntide to Advent; also used as a prayer throughout the year.

Sanctifying Grace.—That by which a man is constituted permanently just or holy, the friend of God and His son by adoption. Charity always accompanies sanctifying grace, and many great theologians consider that they are one and the same thing; for all the effects and characteristics of the former are attributed in Holy Scripture to the latter.

Sanctuary.—The part of a church where the altar stands; a holy place to which pilgrimages are made.

Sanhedrim.—The Supreme Council of the Jewish nation at the time of Christ (Matt. v. 22), consisting of seventy members (Numb. xi. 16).

Satisfaction.—Doing the penance given us by the priest in confession. It is also made by good works, mortification and gaining indulgences.

Scala Santa.—A flight of twenty-eight

marble steps from the house of Pilate at Jerusalem, which our Saviour ascended; they were brought to Rome in 326 by St. Helena, and are frequented by pilgrims, who ascend them on their knees.

Scallop Shell.—The sign of a pilgrimage made to the shrine of St. James at Compostella; hence also become the emblem of that Apostle himself.

Scandal.—To lead another to commit a sin; a sin against the fifty commandments, being equivalent to spiritual murder.

Scapular.—A part of the religious habit, covering the shoulders (scapulæ), part being in front and part behind. The scapular generally worn by the faithful consists of two small squares of woollen cloth joined by two strings. This represents the habit of a religious Order to which the wearer is associated. The principal ones are: 1. Brown, of B. V. M. of Mount Carmel. Our Lady appeared to St. Simon Stock at Cambridge in the thirteenth century, and promised, as a singular privilege for the Carmelite Order, that whosoever wore it at their death should not suffer eternally (Carmelites); 2. White, of the Holy Trinity (Trinitarians); 3. Black, of the Seven Dolours (Servites); 4. Blue, of the Immaculate Conception, to which unusually large indulgences have been granted (Theatines); 5. Red, of the Passion, revealed to a Sister of Charity in 1846, with the promise that those who wear it shall receive every Friday a large increase of Faith, Hope, and Charity (blessed by Vincentians). It is necessary to have a scapular blessed and to be invested with it (but not on renewal).

Schism.—Formal separation from the Church.

Schismatics.—Those who refuse to be under the Supreme Pontiffs, and to communicate with the members of the Church subject to him.

Scripture, Interpretation of.—The following words are in the profession of faith:—"I admit the holy Scriptures according to that sense which our holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures, neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." In the literal sense the words signify certain things; but sometimes God ordained that these things also should signify others, and this is a mystical or spir-

itual sense or meaning. Thus St. Paul says that Ismael and Isaac were types of Jewish bondage and Christian freedom.

Scruple.—A fear of actions being sinful, without sufficient ground for it.

Seal of Confession.—The obligation of keeping knowledge gained through sacramental confession secret, even at the cost of death.

Secular Clergy.—The clergy of all ranks and orders serving Christ in the world not bound by vows.

Semi-double.—A feast of minor rank.

Seminary.—A college of ecclesiastical students, to be provided in every diocese according to the Council of Trent.

Sentences, Master of.—Peter Lombard (1164), who wrote the four Books of Sentences, for a long time the chief handbook in theological study.

Septuagesima Sunday.—The third Sunday before Lent; violet vestments begin to be used, and the use of Alleluia in the Divine Offices is discontinued until Easter.

Septuagint (seventy).—The chief Greek version of the Old Testament, so called because it was approved and sanctioned by the Sanhedrim, or because, according to tradition, seventy-two men were employed on the translation. It was probably made in the third century B.C. Most of the citations from the Old Testament in the New were out of it.

Sepulchre.—The ordinary name for the place specially prepared, where the Blessed Sacrament remains from the Mass on Holy Thursday till the Office of Good Friday.

Sepulchre, Canonesses of the Holy.—An Order claiming its origin from the guardianship of the Holy Sepulchre, instituted by St. James the Less. Their habit was formerly white, but black is now worn in mourning for the Holy Sepulchre.

Seraphic Doctor.—St. Bonaventure (1274).

Seraphic Order.—The Franciscans.

Sequence.—A rhythm or prose between the Epistle and Gospel in certain Masses: "Victimæ Pascali" at Easter; "Veni Sancte Spiritus" at Pentecost; "Lauda Sion" on Corpus Christi; "Stabat Mater" on the feast of the Seven Dolours; and "Dies iræ" in Masses for the Dead.

Servile Work.—Occupation which employs the body rather than the mind. All unnecessary servile work is strictly prohibited on Sundays and feasts,

- Servites.**—Order of the Servants of the Holy Virgin, founded in 1233 by seven Florentine Saints. The Third Order was founded in 1306 by St. Juliana Falconieri.
- Sexagesima Sunday.**—The second Sunday before Lent.
- Sext.**—*See* OFFICE.
- Simony.**—To barter any sacred office or thing for money or temporal consideration, so called from Simon Magus (Acts viii.).
- Simple Feast.**—The least in rank, the office differing little from that of a feria.
- Sin.**—An offence against God by any thought, word, deed, or omission against the law of God. It is either original or actual, mortal or venial.
- Sins of Others.**—We are answerable for the sins of others when we either cause them, or share in them, through our own fault; this may be by counsel, command, consent, provocation, praise or flattery, concealment, partnership in the sin, silence, defending the ill done.
- Sodality.**—An association of lay persons meeting together for pious purposes under certain rules.
- Sorrowful Mysteries of the Rosary.**—1. The Agony in the Garden; 2. The Scourging at the Pillar; 3. The Crowning with Thorns; 4. The Carrying of the Cross; 5. The Crucifixion.
- Soul.**—The spiritual substance which is the principle of life in man, and is immortal.
- Species, Eucharistic.**—The appearances of bread and wine which remain after consecration. *See* ACCIDENTS.
- Sponsor.**—A surety, hence a name for a godparent at Baptism or Confirmation.
- State of Grace.**—To be free from mortal sin, and pleasing to God.
- Stations, or Way of the Cross.**—A devotion which commemorates fourteen stages of our Lord's Passion, from Pilate's house to Mount Calvary.
- Stations of the Churches of Rome.**—Anciently processions with Litanies to extirpate the remains of idolatry, now indulgences to be gained by visiting churches appointed by the Pope on fixed days. These are named in the Missal.
- Stigmata.**—Wounds resembling those of Our Lord, miraculously produced in the bodies of some of the servants of God, but most notably in the case of St. Francis of Assisi (Feast, 17 September). The name is from Gal. vi. 17.
- Stocks.**—Vessels in which the holy oils are kept.
- Stole.**—A long narrow vestment worn at Mass, in the administration of the sacraments, and at other times by priests. It is placed over the left shoulder of a deacon when he is ordained.
- Stole-Fees.**—Offerings made to priests who administer the sacraments, or perform other rites of the Church.
- Stoup.**—A vessel to contain holy water.
- Stylites.**—From the Greek *stylos*, signifying pillar. Religious men living upon pillars. There were several of these in the East, of whom the most celebrated was St. Simeon (459), but only one was known in the West.
- Sub-deacon.**—The lowest of the Holy Orders. It is his office to serve the deacon at the altar, and sing the Epistle.
- Subject (of a Sacrament).**—One who receives a Sacrament of which he is capable.
- Substance.**—A being subsisting in itself (not needing a subject in which to be inherent).
- Suffragan Bishop.**—The bishop of a diocese in relation to the metropolitan of the province.
- Suffrage.**—Vote or interest at an election; a recommendation or prayer.
- Sulpicians.**—A congregation of priests taking its name from the Seminary of St. Sulpice in Paris, established by M. Olier in 1642.
- Sunday.**—The first day of the week, observed as a day of rest from apostolic times in place of the Sabbath.
- Supremacy of the Pope.**—Being highest in rank, and having fullest power of authority and government. The English martyrs of the 16th and 17th centuries shed their blood in defence of this.
- Surplice.**—A garment of white worn in choir and in giving the Sacraments.
- Suspension.**—A censure, by which a cleric is prohibited from exercising some or all ecclesiastical functions.
- Synod.**—A term from the Greek, equivalent to council. Applied more especially to diocesan assemblies of the clergy, presided over by the bishop.

T

- Tabernacle.**—The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar.
- Te Deum Laudamus.**—"We praise Thee, O God," the hymn named after St.

Ambrose, which is said at Matins on Feasts, and on all occasions of thanksgiving.

Temperance.—A cardinal virtue, which moderates according to the dictate of right reason the desire and use of the pleasures of taste and touch.

Temporal Power of the Pope.—1. His right to possess and govern the Patrimony of St. Peter and other States of the Church; 2. His rights as Vicar of Christ in relation to other sovereigns and states.

Tenebrae.—Matins and Lauds of the last three days of Holy Week, sung on the previous evenings. The special features are singing of portions of the Lamentations of Jeremias and the Miserere.

Teresians.—See CARMELITES, DISCALCED.

Tertiary.—A member of one of the Third Orders.

Thaumaturgus.—Workers of wonders. A title applied to various saints distinguished for their many miracles, e.g., St. Gergory Thaumaturgus, or St. Philomena, who is called the Thaumaturga of the 19th century.

Theatines.—Regular clerks instituted by St. Cajetan in 1528.

Theism.—Belief in the existence of God on grounds of natural reason.

Theological Virtues.—Faith, hope, and charity, so called because they relate immediately to God.

Theology.—The science of God and things belonging to God, or more accurately, the sacred teaching of divine things from those which have been revealed. *Positive* explains and interprets the Scriptures, Fathers, and Sacred Canons. *Dogmatic* proves and defends truths of faith, and by scholastic methods draws conclusions from principles partly of faith and partly of natural knowledge. *Moral* regulates conduct by the principles of revelation, and the laws of the Church. *Ascetical* and *Mystical* treat of the progress of the soul, in the spiritual life and prayer. *Natural* theology, so called, has reference to the knowledge of God obtained by purely natural light, and is strictly a branch of philosophy.

Third Orders.—First instituted by St. Francis and St. Dominic as a sort of middle term between the world and the cloister for men and women who should be bound by rule to dress more soberly and lead more regular and austere lives than ordinary persons. Each has its own novitiate, profession, and habit. Other Orders of Friars have also third orders. Many

Tertiaries live in religious houses in community. Amongst others, St. Catherine of Siena and St. Rose of Lima belonged to the third order of Dominicans, and St. Louis of France and St. Elizabeth of Hungary to that of St. Francis.

Three Hours.—A devotion practised on Good Friday, in remembrance of the three hours our Lord remained upon the Cross.

Thurible.—The vessel in which incense is burnt in the ceremonies of the Church.

Tiara.—The mitre with triple crown worn by the Supreme Pontiff in solemn functions. Also called *Tri-regno*.

Tierce.—See OFFICE.

Tithes.—The tenth part, held from the earliest times to be due to God (see Gen. xiv. 20, Levit. xxvii. 30, Heb. vii. 5, etc.). Their payment is the recognized fulfilment of the natural obligation incumbent on the faithful to contribute to the support of their pastors, which is also reckoned among the precepts of the Church.

Title to Orders.—The Church requires that her clergy should have the means of suitably maintaining themselves. The ordinary titles are the possession of a benefice or a patrimony, or poverty (religious profession). In missionary countries, candidates may be ordained on the title of a mission, which imposes on the bishop the responsibility of providing for their support.

Tonsure.—The crown made by shaving the upper part of the head, which is a distinctive mark of clerics and religious.

Tradition.—Truths handed down from one generation to another. Every Catholic is bound "most steadfastly to admit and embrace Apostolical and Ecclesiastical Traditions." The faith has come down to us by two channels—the Scriptures, or written Word of God, and Tradition, which is the unwritten word. There are, however, two kinds of Tradition—the Tradition of the Church, and Traditions in the Church, the latter varying according to their authority and evidence.

Translation.—The removal of relics from one place to another, on the anniversary of which the feast of a Saint is often kept; the postponement to a later date if the celebration of a feast, when it occurs on the same day as one of higher rank.

Transubstantiation.—See EUCHARIST.

Trappists.—A branch of the Cistercian

Order of very strict observance, called after their first Abbey of La Trappe in France.

Treasury of the Church.—(Or treasure of merits)—The superabundant merit of Christ and the Saints, constituting in the hands of the Church a store of which others may avail; this is drawn from by the Church when she grants indulgences.

Triangle.—At Tenebrae, a stand in this shape on which are placed fifteen candles, to be by degrees extinguished; one, that is, after each psalm, until a mystical darkness (it being generally still day) is produced. The triangular arrangement is at least as old as the seventh century.

Triduum.—A three days' prayer or festival celebration.

Trinitarians.—An Order founded in 1198 by St. John of Matha and St. Felix of Valois for the redemption of Christian captives out of the hands of infidels. The white scapular very generally worn belongs to this order.

Trinity, Holy.—The mystery of Three Persons in One God.

Tunic.—Vestment proper to sub-deacons (similar to dalmatic), worn also by Bishops under the dalmatic when they pontificate.

U

Umbrella.—A small canopy held over the Blessed Sacrament in procession; a mark of dignity which certain persons or churches are entitled to have carried.

United Greeks.—This name includes all who follow the Greek rite and acknowledge the authority of the Pope, *i.e.*, Greek Catholics in Italy, United Melchites in the East, Ruthenian Catholics and Greco-Roumanian Catholics.

Unity.—A mark of the Church, because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one head.

Urbi et Orbi.—To the City and the World, said of the solemn blessing given by the Pope in front of the chief Basilicas on certain feasts.

Ursulines.—A teaching Order of women founded by St. Angela Merici in 1537.

Usury.—Interest or gain on money lent, exacted without any proper or just title.

V

Vain Observance.—Synonymous with superstition, or sin against religion

by way of excess, *e.g.*, belief in omens, dreams, etc.

Vatican.—The Church and Palace at Rome to the west of the Tiber, sacred as the burial-place of the Princes of the Apostles and many Popes. The great Basilica erected in 1506-1626 is more commonly known as St. Peter's. The adjoining palace is the chief residence of the Sovereign Pontiff, and the only one occupied by him since the robbery and profanation of the Quirinal in 1870.

Vatican Council.—The latest General Council, not yet concluded. It was convoked by Pius IX. and met December 8th, 1869. Two Constitutions were passed and confirmed by Apostolic authority, one "on the Catholic faith," the other "on the Church of Christ," in which the Pope's authority over all Christians was defined. The Council was prorogued in October, 1870, on account of the sacrilegious invasion of Rome.

Veil.—1. Humeral, worn by the priest at Benediction, and by the sub-deacon at High Mass. 2. Chalice, which covers the chalice during the beginning and end of Mass. 3. Tabernacle, silk covering ordered by the rubrics for covering the Tabernacle wherein the B. Sacrament is reserved. 4. Nuns wear a white veil during their novitiate and assume a black one at their profession, as a mark of their separation from the world.

Venerable.—A title given to a servant of God, the cause of whose canonization has been formally introduced before the S. Congregation of Rites at Rome.

Venial Sin.—An offense which does not kill the soul, yet displeases God, and often leads to mortal sin. It is called venial because it is more easily pardoned than mortal sin.

Veronica's Veil, St.—The veil with which the holy woman from the crowd wiped our Lord's face on His way to Calvary, on which His sacred features were miraculously imprinted. It is preserved in St. Peter's and another fold of it at Jaen, in Andalusia.

Vespers.—*See OFFICE.*

Vestments.—The special garments worn by the sacred ministers at Mass; those worn by the priest are, the amice, alb and girdle, which are of linen; the maniple, stole and chasuble of silk or other rich material, following the colour of the day. A cope is worn at Vespers and other ceremonies,

Viaticum.—Holy Communion given to the dying with a special form.

Vicar.—A substitute or deputy, *e.g.*, the Pope is the Vicar of Christ on earth; a bishop has a Vicar General to act in his place.

Vicar Apostolic.—A titular bishop (or occasionally a priest) appointed by the Holy See to exercise episcopal jurisdiction in countries where there are no episcopal sees established.

Vidi Aquam.—The antiphon sung with the first verse of the Psalm Confitemini on Sundays during Paschal time in place of the Asperges and Miserere before High Mass.

Vigil.—Watching; the eve of a festival.

Vincent of Paul, Society of St.—A society of pious laymen founded in Paris, 1833, who meet in conferences and devote their time to visiting the poor, and other works of charity.

Vincetians.—"Priests of the mission," founded by St. Vincent of Paul in 1624.

Virtue.—The order of love, according to St. Augustine; or, according to St. Thomas, a good quality of the mind by which we live aright, and which no one uses evilly.

Vision, Beatific.—The sight of God face to face with the spiritual eye of the understanding, strengthened by a special aid called the light of glory.

Visitation.—1. Visit of B. V. M. to St. Elizabeth (feast 2 July); salutation was another name in former days for the same. 2. Episcopal; periodical inspection of the diocese for its regulation and good order.

Visitation, Order of the.—Founded by St. Francis de Sales and St. Jane Frances de Chantal at Annecy in 1610.

Vocal Prayer.—That which is uttered by the voice, not however without attention of the mind.

Vocation.—The disposition of Divine Providence whereby persons are called to serve God in a particular state of life.

Votive Masses.—Those which do not correspond with the Office of the day.

Vow.—A promise willingly made to God to do something pleasing to Him.

Vulgate.—The Latin version of the Bible authorized by the Catholic Church. It is founded on the translation made by St. Jerome, chiefly

from the Hebrew and Chaldee originals, or the old Latin text revised by him.

W

Way of the Cross.—*See* STATIONS.

Whitefriars.—The old name for Carmelites.

Whit Sunday.—*See* PENTECOST.

Witchcraft.—Dealing with the devil, either directly, or through some one else who has a compact with him.

Works of Mercy, Corporal.—1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.

Works of Mercy, Spiritual.—1. To convert the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive injuries. 7. To pray for the living and the dead.

Worship.—Honour or reverence, varying according to the object of it; now generally the name of religious honour, either the supreme adoration given to God, or the veneration due to the Saints.

Wounds, Five.—The wounds in the hands, feet, and side of Christ, which remained in His Body after the Resurrection. They are the object of a special devotion; and a chaplet in their honour is blessed by the Passionist Fathers.

X

Xaverian Brothers.—Founded for teaching youth at Bruges, 1836-46.

Y

Year, Ecclesiastical.—This begins on the first Sunday of Advent (the Sunday nearest to the Feast of St. Andrew); the chief movable feasts are regulated by the date on which Easter falls.

Z

Zelator.—The name of an active member or officer in certain confraternities.

Zucchetto.—A skull-cap worn by clerics over the tonsure,

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